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BIOGRAPHY.

A LIST OF THE DIVINITY STUDENTS EDUCATED AT DR. ROTHERAM'S* ACADEMY, KENDAL; WITH THE PLACES WHERE THEY AFTERWARDS SETTLED, AND SHORT MEMOIRS OF SOME INDIVIDUALS.

1733.

1. JAMES ALDERSON.

This gentleman settled at Lowestoffe, (probably succeeding Mr. Say.) He died in 1761, leaving a widow, Mrs. Judith Alderson, who is still alive, standing first upon the list of that excellent institution, (established in 1733,) the Society established in London for the Relief of the Necessitous Widows and Children of Protestant Dissenting Ministers deceased. By great exertions, she has been enabled to bring up a large family, most of whom have made a considerable figure in the world.

1. Her eldest son, James Alderson, M. D. was long an eminent surgeon, and is now a physician, in Norwich. His daughter is the celebrated Mrs. Opie.—2. Thomas resided long in the West Indies, and having made a handsome for-

tune, settled at Durham, where he died a few years ago.—3. Robert, was educated at Warrington, for the ministry among Protestant Dissenters, and was, for several years, one of the ministers at the Octagon Chapel, in Norwich. About 1787, he married Elizabeth, daughter of William Hurry, Esq. of Yarmouth; and, not long after, quitted the ministry and embraced the profession of the law. He is now recorder of Ipswich, and steward of Norwich. His wife's uncle, Edward Hall, Esq. of Whitley, Northumberland, published from his manuscripts, "Specimens of Sermons and Prayers, by a late Divine; printed for Johnson, 1788." His eldest son, Edward Hall Alderson, was senior wrangler and medallist at Cambridge last year; his second son, third wrangler this year; his

* In our Number for May, and elsewhere, we find that we have incorrectly printed the name, "Rotherham."

daughter lately married the son of Sir Francis Millman, bart.—4. John, is an eminent physician at Hull, and an active promoter of agricultural improvements, as well as of general science and literature.—5. A daughter of Mrs. Alderson's married a Mr. Woodhouse, of Norwich, and had four sons: Olyett, a counsellor at Bombay; Robert, the very eminent professor of mathematics at Cambridge; James, a surgeon in the army; and Richard, a merchant in Hull.

2. JOSEPH WHITESIDE.

Settled first at Keswick, afterwards removed to Yarmouth, and died there 1784.

3. JOHN SEDDON.

The name of Seddon has long been eminent in Lancashire, among the friends of religious liberty. Mr. Robert Seddon, ejected from Langley, in Derbyshire, in 1662, fixed his residence in Bolton, where he succeeded Mr. Goodwin (who had been vicar) and Mr. Leaver (ejected from Cockey); and buying a house, gave the ground behind for the building of a meeting-house, which has since been served by a succession of able ministers, Mr. Bourn, Dr. Dixon, Mr. Buck, Mr. Thomas Dixon, (*infra* No. 17,) Mr. Philip and Mr. John Holland. The father of our student was Mr. Peter Seddon, minister of Cockey-Moor, near Bolton, who died in 1731.—His son John was born about the year 1716, received his grammar learning at the school of Mr. Walker, of Stand; went through a course of academical studies at Kendal; and, after spending a year or two at Glasgow, as a pupil of the Professors Hutcheson and Leechman, settled at Manches-

ter, as colleague of the Rev. Joseph Mottershead, for more than half a century the highly esteemed minister of a large and respectable congregation of Dissenters in that town, whose daughter he married in 1743. He was a man of a mild and affectionate temper, courteous and obliging in his address, and affable and communicative in his conversation. So that, while he was through life particularly distinguished for that simplicity and godly sincerity which abhors the disguise of cunning, and prefers the interests of truth to the vanity of popular applause, the amiableness of his manners compelled the tribute of esteem and respect from those who had an utter aversion to his opinions. His talents, as a preacher, were great; his compositions were manly and energetic, and aimed more at convincing the understanding than exciting the affections. His voice was sweet and musical, his elocution forcible and correct, his manner dignified and impressive; and he addressed his hearers with an earnestness, which arrested and secured their attention. For many years before his death, he had been led to question the commonly-received opinions respecting the person of Christ; and, after an attentive and deliberate view of the subject, he became convinced of his proper humanity; in other words, he became a Unitarian; and, regarding it as a truth essential to the progress of the gospel, he judged it an indispensable duty to assert this doctrine in the plainest and most unequivocal terms. He accordingly prepared, and delivered from the pulpit, a series of Discourses on the Person of Christ, and on the Holy Spirit.

The congregation were in general attached to a very different system of belief (being probably, with their elder minister, what would now be called High Arians, and some, perhaps, believers in the doctrine of the Trinity,) yet few, comparatively, were offended with the freedom of his address, and by far the greater part esteemed him still more for the sincerity and magnanimity of his conduct. A few worthy members of the society requested Mr. Mottershead to remonstrate with his son-in-law on his laying so much stress on speculative opinions, and on the probability of his thereby doing more harm than good. Mr. Seddon entered into a close but friendly discussion with Mr. Mottershead, who returned with the frank and ingenuous acknowledgment, that he had not only not succeeded in convincing his son-in-law of his error, but had been almost convinced by him that he was right. An instance of great candour and liberality at a very advanced age.

For some years before his death, he was afflicted with a severe indisposition, which brought him to his grave Nov. 22, 1769. When the hour of death approached, some narrow-minded zealots took an opportunity of being introduced to him, with an expectation that he would sink in the time of trial, and retract his former opinions. Perceiving the drift of their inquiries, he smiled with conscious superiority, declared that the doctrines which he had preached appeared to him with undiminished evidence, and assured them that he derived the most powerful consolation from

having given them his public support.

Soon after his death, the course of Sermons above-mentioned were put into the hands of several neighbouring ministers: but, whether from a dislike of the doctrine they inculcated, or from a fear of giving offence, they declined having any concern in their publication. They were, however, much read in manuscript, and contributed to promote an attention to the proper Unitarian doctrine in the minds of many. About the year 1790, Dr. Toulmin, being on a visit to his son, then a minister at Chewbent, a large village twelve miles from Manchester, obtained a copy, and also of a course of Sermons on Self-Deception; both of which were published in 1793, in a 12mo. volume, at the expense of the London Unitarian Society, with a Memoir of the Author by the Rev. R. Harrison; from which, and from Dr. Toulmin's valuable Life of Mr. Bourn, most of the above particulars have been taken. They met with a very favourable reception, and have now been for several years out of print. A new edition would probably be very acceptable.

1734.

4. BENJAMIN PEILE.

Settled for a short time at Kewick; afterwards removed to Hexham, where he died in 1790. A man of amiable manners, and great knowledge, particularly in natural history: a correct and elegant composer, but a very unpopular preacher.

1735.

5. ——— STREET.

Settled at Macclesfield, where he died about 1767.

1736.

6. JAMES DAYE.

This amiable and learned man was many years minister at Lancaster. He published, in 1744, a Sermon preached before the Provincial Meeting of Ministers at Manchester, under the title of "St. Paul preaching Christ, designed to promote the Knowledge and Practice of Religion." He also preached and published Dr. Rotheram's Funeral Sermon, which supplied many materials for the Memoir in the former number. The date of his death I know not. His daughter, Eliza Daye, an ingenious lady, has published a volume of poems. One of her hymns, "I'll bless Jehovah's awful name," is in most collections. It is to be lamented that she is now, in the decline of life, in very straitened circumstances.

7. GEORGE BRAITHWAITE

Settled at Ealand, near Halifax; conformed, and was many years curate at Rastrick in the same parish.

8. JOHN HARDY,

Son of the Rev. Thomas Hardy, of Horwich, near Bolton; settled at Bispham, removed to Risley, near Warrington, and died 1748.

1737.

9. BENJAMIN SANDEFORD,

Settled at Ormskirk, Lancashire, where he died about 1767.

10. RICHARD MEANLEY,

Settled at Namptwich, removed to Platt, near Manchester, and died about 1790. His son, the Rev. Astley Meanley, is now minister at Stannington, near Sheffield.

11. ——— JOLLIE,

Settled at Rotterdam.

12. JOSEPH DAWSON.

Concerning this gentleman and his numerous fraternity of conformists, see Palmer's Nonconformists' Memorial, under the article of Morley, near Leeds, in Yorkshire, of which place their father was the worthy minister. Six of his sons, Abraham, Samuel, Eli, Joseph, Thomas, and Benjamin, were all educated for the ministry, at great expense to the funds possessed by the Dissenters for that purpose, and all quitted the profession. Thomas (No. 45 of this list) became a physician, and practised many years at Hackney. He continued among the Dissenters, (as did also a seventh son, Obadiab, a merchant in Leeds,) and very honourably paid back to the funds the money which his education had cost. The rest conformed: but several of them have not been very dutiful sons of their adopted mother. Abraham became rector of Ringsfield, Suffolk: he published a valuable translation, by way of specimen, of the first eleven chapters of Genesis; in his notes on which he very ably attacks the doctrines of the trinity and of original sin. Whether Samuel had any preferment, I know not; but he kept a school, and is complimented by one of his pupils, the late Mr. Scholefield of Birmingham, (in the dedication of a Sermon preached at Cockermouth, in 1709,) as "one of the clergy of the establishment, from whose exertions a reformation in the church might be expected." Eli was chaplain to a man of war; he preached the first Protestant sermon in Quebec, the extracts from which in the Monthly Review for 1760, con-

tain an eulogy on the brave General Wolfe, which exhibits the author's talents for splendid panegyric in a very favourable point of view. He afterwards got a living in the West Indies, where he died. Joseph, on leaving Kendal, settled at Hull; and, after his conformity, was made vicar of Paul near that town. Benjamin (No. 46 of this list) went from Kendal to Glasgow, where, on taking the degree of M.A. he published and defended a thesis *De Summo Bono*. He settled for a short time at Congleton, from whence he removed to St. Thomas's, in the Borough, and, on conforming, became rector of Burgh, in Suffolk, and took the degree of LL. D. In 1761, he published an excellent sermon on the Religious Education of Children; soon after, a Family Prayer, in the preface to which he offers a very free explanation of the phrase *through Christ*. In 1764, he preached Lady Moyer's Lectures in Defence of the Trinity, and afterwards published them under the title of "An Illustration of the Logos;" in which, as the author says in his preface, the Trinity is indeed defended "in a manner perfectly NEW." The book is, in truth, completely Unitarian. The Arian doctrine is very successfully attacked; and the texts usually alleged in favour of our Lord's pre-existence are, perhaps, more satisfactorily explained than in any other place. In the Appendix, he ably defends Bishop Law on the question of an intermediate state. He afterwards took an active part in the confessional-controversy against Rotheram, (of

Houghton le Spring,) Rutherford, and others, so as to obtain from Archdeacon Blackburne the character of "an incomparable writer." About 1780, he published a Dialogue on the Question of Liberty and Necessity, under the title of "The Necessitarian," which scarcely admits of an answer. In the preface he almost goes out of his way to censure the church for her restrictive article on free-will. He has lately published a specimen of an English Dictionary upon a new plan, under the title of *Prolepsis Philologiae Anglicanae*; a work of great promise, which it is greatly to be wished that the author may live to finish. Its Latin title, however, has had the same effect, as has Paley's *Horæ Paulinae*, of preventing many persons from venturing to look into it, who would be much entertained and benefited by it.

13. JOHN BLACKBURNE,

Settled at Ravenstonedale, Westmoreland, whence he removed to Southwark, and afterwards to Newbury. He was the editor of Mr. Haynes's "Scripture Account of the Attributes and Worship of God, and of the Character and Offices of Jesus Christ," printed in 1750, with a judicious preface. Perhaps some correspondent can furnish a more full account of him.

1738.

14. DAVID GRAMAM,

Settled at Tewksbury.

15. EDWARD CRANE,

Settled at Norwich.

16. TITUS CORDINGLEY,

Settled first at Whitworth, near Rochdale; then at Doblane, near Manchester; and lastly at Hull,

where he was colleague with Mr. Dawson above mentioned, and died 1758.

17. THOMAS DIXON.

This most worthy and amiable man was the son of Dr. Thomas Dixon; (who, or his father) had directed the academy at Whitehaven, in which Benson, Rotheram, received their education. However this may have been,) he succeeded Mr. Bourn at Bolton, in 1719, and died about 1723. The son, after having passed through his academical studies, probably settled previously in some other place; but in 1751 he succeeded Mr. Buck, his father's successor, at Bolton; and died in 1754, at the age of 33, *non annis sed laude plenus*, says the inscription on his monument in Bolton chapel. He was a diligent and impartial student of the Scriptures, and a fearless expositor of what appeared to him to be their genuine sense. He observed the too much neglected practice of expounding the Scriptures in the course of his public services. The writer of these brief notices possesses the MS. copy of his Notes on the N. T. in two 4to. volumes, of a not very intelligible short hand. Possessing so congenial a spirit, he was of course an intimate friend of his neighbour, Mr. Seddon, of Manchester; who, in the year 1766, published from his papers (with a spirited preface of his own) an excellent piece of Scripture criticism, entitled, "The Sovereignty of the Divine Administration vindicated, or a Rational Account" (without the intervention of the Devil or of Demons) "of our blessed Saviour's Temptation, of the Possessed at Caper-

naum, and of the Demoniacs at Gadara." His account of the temptation more nearly coincides with that of Mr. Cappe, or with Geron in the late Nos. of the Repository, than with Mr. Farmer's, "whose tract, had Mr. Dixon lived to see it," says the editor, "might have rendered his own performance more perfect;" but he at the same time observes, (p. 20. n.) "that his friend's notion of an allegorical representation of real temptations seems, however, preferable to an entirely visionary scene, more honourable to our Lord himself, and more exemplary to his followers."

18. TATLOCK MATHER.

Succeeded Mr. Reynold Tetlow, (one of the pupils of Mr. Frankland,) who died Dec. 5, 1745.

1739.

19. GEORGE BUXTON.

Settled at Buxton; died about 179—.

20. JEREMIAH RUDSDELL.

A gentleman of this name, probably a son of the above, published a spirited defence of the late Mr. Hextal, of Northampton, when attacked by bigotted zealots.

21. JOHN WICHE

Joined the General Baptists, whom he served as a minister at Maidstone. He was a zealous Unitarian, and was particularly noticed by Dr. Lardner; from whose manuscript he published, about the year 1790, Four Discourses on the several Schemes (Athanasian, Arian, and Nazarean or Unitarian) respecting the Person of Christ.

22. ——— STACY,

Settled at Deptford.

23. ——— SMITH,

Settled at Selby, where his son is now minister.

1740.

24. JOHN HOLLAND,

Born about 1720, at Mobberley, near Knutsford, in Cheshire, where his father resided on his own estate, highly esteemed and respected by all who knew him. He received his grammar learning from Mr. Isaac Antrobus, an eminent schoolmaster at Knutsford, under whom he was thoroughly grounded in the Latin and Greek languages, and laid the foundation of that purity and elegance of English style for which his Sermons, particularly those on Intemperance, are so remarkable. After passing through his academical studies at Kendal, he removed to Glasgow, where he greatly distinguished himself. On his return from Scotland, he was not hasty to settle with any particular congregation; but, through the indulgence of his father, he was enabled still further to prosecute his studies at home, with a constant view to the more creditable and useful exercise, at a later period, of the Christian ministry; at the same time, readily accepting occasional engagements for the accommodation of neighbouring ministers or congregations. The longest of these was at the High Pavement, Nottingham, as assistant to Dr. Samuel Eaton. Dr. Benson was very desirous to have prevailed with him to settle in London. At length, however, in 1751, he accepted an invitation from the congregation at Chewbent, near Bolton, Lancashire. But, just

before his removal thither, he was carried off by a violent fever, in the 31st year of his age. In compliance with the wishes of the younger part of the Nottingham congregation, he had published, the year before his death, Two Sermons on the Folly and Guilt of Intemperance, in which he may fairly be said to have exhausted every argument which can be drawn either from reason or revelation against that debasing vice. That part of the second sermon, in which he traces the intemperate man through every relation of domestic and social life, and shows how unfit he renders himself for every one of them, is particularly striking. After his death, at the earnest request of numerous friends, the family were induced to publish two volumes of his Sermons and Prayers, both of which he always made a practice of preparing and committing to writing with equal study and care. They met with a very favourable reception, and have long been out of print. Several of them have been reprinted in various selections, particularly in the "Protestant System," and in the "English Preacher." Next to the general praise of excellent sense expressed in elegant language, the Sermons of Mr. Holland are particularly remarkable for the skill with which their author has interwoven, and as it were amalgamated, the finest passages of the best Greek and Roman writers, with his own compositions; instances of which may be found in almost every sermon, but particularly in those on Friendship and Old Age.

(To be continued.)

SKETCH OF THE LIFE OF SERVETUS, IN LETTERS TO THE REV.
JEDEDIAH MORSE, D. D.—LETTER V.

Dec. 15, 1807.

Rev. and respected Sir,

At length Servetus resolved to publish a book, by which he flattered himself to restore the gospel doctrine to its ancient purity and lustre. Though there is no ground to suspect him of any sinister views in this design, we say not too much, that, alas! he had raised with his own hand the stake, at which, ere long, he should be burned, by the same ardent, ungovernable zeal by which he seemed actuated.

He delivered his MS. to Balthasar Arnallet, a bookseller, at Vienne, 1552: and the book was published, at his own expense, 1553, in 8vo. and generally known under the title of *Restitutio Christianismi*.* Though thousands of copies were printed, few, if any, are remaining, as most of them were burned at Vienne and Frankfurt; in the latter place at Calvin's earnest entreaties.†

This book was the tocsin for his death: it was bound to the side of Servetus when he suffered.

When I shall once exert myself to delineate the high merits of Servetus, in various branches of literature not only, but even with regard to our holy religion, how grossly he may have erred in

many respects, then I shall marshal a host of passages to convince even a modern unbeliever, that he was a man of singular talents, deserving, humanly speaking, a better fate. Now, I wish to point out alone a few passages to your attention, which must have irritated Calvin; so that, Sir, it is not my fault when I am unable to exculpate entirely that great reformer. I scorn to gloss over what does not admit a justification; while Calvin and Beza, Chamier, Sellasius, and the pious Bishop Hall, with others of his apologists, would have spurned the pitiful palliatives of transactions in which they gloried.

1. When Servetus speaks in his treatise *de Trinitatis Erroribus*, of the scholastic opinions of this tenet, he concludes, "there are neither in the Talmud or Alcoran so horrible blasphemies: we are, thus far, so accustomed to hear these, that we do not longer wonder at them, but future generations shall be stupified at it. They are indeed stupifying more than diabolical inventions with which the Valentinians have been loaded by Irenæus: from these monsters deliver us, the Lord J. C. our Saviour and deliverer. Amen."‡

* I shall give the whole title of this famous book in my last letter. It is large by Mosheim, § lxxix. f.

† Calvin's Lett. and An. N. 135. p. 290. He wrote to the ministers at Frankfurt, when Servetus had avowed, 17 Art. that his printer did send a number of copies to that city. Mosheim gives us a pretty accurate account of this book, p. 342. and Bockius Hist. Antitritin. P. ii. c. ii. p. 358.

‡ Nec in Talmud nec in Alcorano sunt tam horrendæ blasphemiz: hæc nos hactenus audire ita sumus assueti, ut nihil miremur futuræ vero generationes æpenda hæc judicabunt. Stupenda sunt vere et plus quam demonum inventa, quæ Valentinianis tribuit Irenæus. Ab his igitur portentis liberet nos Dominus J. C. Salvator et liberator noster. Amen.

2. The beginning of the 6th and 7th book, in the manner of a dialogue between Peter and Michael, runs thus: "If Christ, now appearing again, declared himself God's Son, our sophists would again crucify him. It is one thing—one Christ—one being—one Son: their supposed *supposititium* is the sophistic idiom and an invisible illusion. Their salvation is an illusion, an illusion on the death of that invisible being. The sophisms of the idiomata are sacrilegious, by which an angel is said to die within the hide of an ass, and the Holy Ghost to die in a mule."*

3. Servetus thus concludes his treatise on the signs of the antichrist: "Whoever truly believes that the pope is the antichrist, does also believe truly that the papistic trinity, infant baptism, and other sacraments of popery, are diabolical doctrines."†

It is said that as soon as Calvin received this book from Servetus, he sent his letters to Vienne, with such heavy criminations against him, that Servetus was thrown into prison in that city. If you consult Chapelle,‡ then Calvin must be cleared of this imputation. Calvin§ denies it, viz. that he did it *himself*; but, if we give credit to La Roche and Mosheim and Bockius; if we compare recorded facts with Calvin's own words;

then the fact seems to admit no doubt.

It is true, Calvin denies it, and calls it a *calumny*, but adds, "that, if it with truth could be objected, he should have no reasons to deny it; as who would not dissimulate, that *through him* (*me auctore*) it was brought forward, that he was taken at Geneva, and brought to justice."|| It may be true, that Calvin did not send the letters of Servetus to Vienne, before the magistrate of that city required them, but then it seems incontestable, that the magistrate had *before* been warned to beware of Servetus. When you will take the trouble to compare Mosheim's proofs with La Chapelle's assertions, you will not question if Chapelle's good intentions to exculpate his tutelar saint were not stronger than his arguments; and his candour would have compelled him to give up his cause, had he seen the statement of this case by Bockius.

It is true, that Calvin left nothing untried to make Servetus every where suspected odious. After Servetus had left Basil, Calvin wrote directly to the ministers, at Frankfort on the Main, "that Servetus fled from Germany, and skulked in France under a fictitious name."

It was long time unknown in France, that Villanovanus and

* Si Christus hodie veniens iterum predicaret se esse filium Dei, iterum sophistæ nostri eum crucifigerent. Res una est, Christus unus, ens unum, filius unus, ipsorum suppositum supposititium est idioma sophisticum et invisibilis illusio. Præstigiola est eorum salus, et præstigiola mors illius invisibilis rei. Sacrilega sunt idiomatum sophismata per quæ dicitur angelus intra pellem asini mori, et Sp. S. in mulo mori.

† Quisquis vere credit papam esse antichristum, vere quoque credit papisticam trinitatem, pædo-baptismum, et alia papatus sacramenta esse doctrinas dæmonum.

‡ Biblioth. Rais. tom. i.

§ Refut. error. Serveti, p. 695.

|| Ep. ad Sulcerum, 9th Sept. in Ep. Calvini, n. 156, p. 294.

Servetus were the same man, until Calvin and his colleague Pepin acquainted the Helvetians with the fact, and warned them to be upon their guard.

Calvin's assertion, "that he did not cause Servetus's apprehension at Vienne," may, nevertheless, be literally true, and easily reconciled with the other, to all appearance, fully authenticated facts.

One William Trie, a convert of the Romish church from Lyons, residing at Vienne, denounced the author of the book *Restitutio Christianismi* to a Catholic friend at Lyons, and insinuated his surprise how such a monster as its author was suffered in France, in Vienne. Did William Trie write from his own mind, or did he so at the instigation of Calvin? This is the clew. Though it cannot be decided with a mathematical certainty, La Roche, Mosheim and Bock, were induced, by the weight of moral evidence, to believe that Calvin was the secret mover who set this spring in motion; and the candid, judicious Venema does not disapprove their conclusion. In what court of justice would it be deemed defective?

The declarations of the magistrate of Vienne to the syndics of Geneva, "that Servetus had been apprehended there upon the accusation of the first minister at Geneva;"—the words of the sentence against Servetus, in which are mentioned his letters to Calvin, which he had owned;—Servetus's complaint before the senate of Geneva against Calvin's persecution, "that it had not been his fault that he had not been burnt alive," without any reply of

Calvin;—strengthen the same conclusion.

Trie's associate at Lyons communicated this discovery to the office of the Inquisition, through which it soon was brought to the notice of the archbishop of Vienne. This prelate was vigilant to remove this threatening danger from his numerous flock, and soon it was concluded that the author of this book was an abominable heretic. But who was its author? was it their renowned physician Villanovanus, so high in favour with the archbishop? Was he the identical Servetus?

Consider, Sir, that by his successful practice, extensive learning, affable manners, and other uncommon qualities of the mind, he was not only highly respected by the archbishop Palmerius, but by the principal regular, as well as secular men, in that city. Prudence was thus a high requisite in this delicate affair. William Trie obtained some of Servetus's original letters from Calvin, which he soon dispatched. Thus did John Calvin not send them: but might it not be deemed a common cause of Christendom to extirpate such impious errors at the root? But then the Papists would have obtained a glaring proof from Calvin's own hand, that the sacrifice of an heretic was no unpleasant sight to a Protestant.

From these letters, moreover, were obtained stronger evidences against Villanovanus than from his own book. The natural consequence was, Servetus was detected and taken into custody in the month of June.

Nothing evinces better the high esteem in which Servetus was

held in that city, than the manner and circumstances of his confinement in a case of heresy in a popish country.

He was treated in every respect with humanity, even with politeness. He was not closely confined; might see whom he wished; and had the use of his own servant. Balth. Arnollet, who laid all the blame upon the corrector of his press, Guerroult, who had absconded, obtained ere long his liberty.

The archbishop, who before had heard of Servetus at Paris, was, as we have seen, Sir, the principal patron of Servetus; and the protection and friendship of a man so high in station, had procured him that of many others.

He preserved, when in custody, a golden chain round his neck—an ornament, at that period, of men in eminence only; six golden rings on his fingers, besides a purse well stuffed with gold: from all this arises a strong presumption, that all this was connived at, with a view to facilitate his escape. De la Court, vice-bailiff and judge of Dauphiné, was a well-wisher to Servetus, and the archbishop cannot be presumed to have desired his ruin.

Twice he was examined the next day after his imprisonment, and the following day again; when he, though not without reluctance, acknowledged the letters written by him to Calvin.

Servetus having requested the

keys of the garden-door from the gaoler, to take a walk, escaped the third day of his confinement. He was then publicly proclaimed, by edictal citation, *ad valvas curiæ*; and, when he did not appear at the appointed day, condemned, the 17th of June, by the magistrate of Vienne, in the presence of the primary counsellors at law, as convicted of the crimes of which he had been indicted; “to pay a fine of a thousand pounds to the king; and, when taken, to be conducted in a cart to the place of execution, and burned alive. In the mean while, his picture and books were condemned to the flames, and all his real and personal estate confiscated, after the deduction of the fiscal expenses.”*

Servetus had conveyed a considerable number of copies to Peter Martin, at Lyons, 13th Jan. 1553; which, upon the requisition of the magistrate of Vienne, were, in five bales, transported to that city, and burned with a slow fire, together with the effigy of Servetus.

It is an unquestionable proof of Servetus’ opulence, that, after the fine was paid to the king, together with the fiscal expenses, such a valuable property remained, that a French nobleman, de Macegeron, considered it worthy to ask it as a boon of royal munificence for his son.

I am, &c.

CANDIDUS.

* Bibl. Angl. tom. ii. p. 103. Mosheim, § xxiv. Bockius, tom. ii. cap. 2. p. 358.

MISCELLANEOUS COMMUNICATIONS.

INDIAN SPEECH, 1802.

To the Editor of the Monthly Repository.

Nov. 21, 1809.

SIR,

As you have, at various times, given the public in your valuable Repository, accounts of the progress of the Indians in civilization, I presume a specimen of the abilities displayed by an orator, a few years since, may not be uninteresting; especially when we consider, that they have no external aids in acquiring the art by means of schools, books or writings.

Indians being generally called savages, conveys the idea that they neither possess the virtues or acquirements of white civilized people; and many are led to consider them as deficient in the qualities requisite for these attainments. Perhaps this view of them is erroneous: their having no written language among them is a great bar to the cultivation of their minds, and in conveying to posterity any improvements in the arts, &c. From what I have learned of the Indian character in the United States of America, I find much reason to admire the virtues they possess, and the acquirements they individually make. Logan's speech has for many years been highly extolled. The following one of Red Jacket's, the best orator among the Six Nations, though more argumentative, seems worthy of being rescued from the oblivion to which it is liable, from

being inserted only in a daily newspaper. The events that occasioned this speech are as follows. In July, 1802, an Indian of the Seneca nation, named George, killed a white man, John Hewitt, near Buffaloe, in the state of New York; for which he was taken up and lodged in the nearest gaol of the United States, to take his trial. When the sheriff of Ontario county, in which the crime was committed, went to take him, the Indians would not consent that he should be fettered, and agreed with the sheriff, that, if he must have him, they would be answerable for conveying him to Canadarqua, the county gaol. The promise of an Indian chief may be relied on; some of the principal sachems and chiefs conducted him to the gaol, armed with tomahawks and rifles. When arrived there, they manifested great objection to his being imprisoned, and promised to bring him on the day of trial, for Indians dread confinement; but this could not be granted. The following circumstances of the murder I state from the evidence given on the trial; and as this was from active parties in the scene, they had powerful temptations to represent in an unfavourable light every part of the Indian's conduct. From this evidence it appeared, that while two or three men were lying careless and without suspi-

sion on the ground, George passed them twice without doing or attempting any harm. On approaching them the third time, while at a considerable distance, he drew a knife: upon seeing this they rose up to disarm him, upon which he ran away from them; while on the retreat he was wounded by a brick thrown at him by one of the witnesses, and received two strokes of a club from another. Upon this he turned upon *them*, who were really the assailants, and wounded one of the witnesses. A fresh pursuit then took place, when the deceased joined them, and in securing the Indian, John Hewitt was killed.

Upon bringing George to the gaol at Canadarqua, about 380 miles from the city of New York, the chiefs who accompanied him applied to the late superintendent of Indian affairs, Gen. Chapin, residing in the town, for redress, who informed them that he had no power, another having been very recently appointed, and as he did not live there, advised them to speak to the judges of the county court. To this they assented; and in about three hours after arriving in the town, the judges and many of the inhabitants assembled in the court-house, when Red Jacket made the following speech. It is the custom with the Indian chiefs to furnish their most able speaker with their sentiments, who clothes and arranges them in the best manner he is able.

Brothers,

Open your ears and give your attention! This day is appointed by the Great Spirit to meet our friends at this place. During the many years that we have lived together in this country, good will and harmony have subsisted among us.

Brothers, we have now come forward upon an unhappy occasion: we cannot find words to express our feelings upon it. One of our people has murdered one of your people. So it has been ordered by the Great Spirit who controls all events. This has been done: we cannot now help it. At first view, it would seem to have the effect of putting an end to our friendship; but let us reflect and put our minds together. Can't we point out measures whereby our peace and harmony may still be preserved? We have come forward to this place, where we have always had a superintendent and friend to receive us, and to make known to him such grievances as lay upon our minds; but now we have none; and we have no guardian—no protector—no one is now authorised to receive us.*

Brothers, we, therefore, now call upon you to take our speech in writing, and forward our ideas to the president of the United States.

Brothers, let us look back to our former situation. While you were under the government of Great Britain, Sir William Johnston was our superintendent appointed by the king. He had power to settle offences of this kind among all the Indian nations, without adverting to the laws. But under the British government you were uneasy: you wanted to change it for a better. General Washington went forward as your leader. From his exertions you gained your independence. Immediately afterwards a treaty was made between the United States and the Six Nations, whereby a method was pointed out of redressing such an accident as the present.† Several such accidents did happen wherein we were the sufferers. We now claim the same privilege in

* Referring to the late removal of the superintendent, which they knew not before arriving in the town.

† I suppose he refers to the 7th article of the Treaty, made with them 11th Nov. 1794, which is as follows. "Lest the firm friendship now established should be interrupted by the misconduct of individuals, the United States and the Six Nations agree, that, for injuries done by individuals on either side, no private

making restitution to you, that you adopted towards us in a similar situation.

Brothers, at the close of our Treaty at Philadelphia, General Washington told us that we had formed a chain of friendship which was bright; he hoped it would continue so on our part; that the United States would be equally willing to brighten it if rusted by any means. A number of murders have been committed on our people. We shall only mention the last of them. About two years ago, a few of our warriors were amusing themselves in the woods to the westward of Fort Pitt; two white men, coolly and deliberately, took their rifles, travelled nearly three miles to our encampment, fired upon the Indians, killed two men and wounded two children. We then were the party injured. What did we do? We flew to the treaty, and thereby obtained redress, perfectly satisfactory to us, and we hope agreeable to you. This was done a short time before President Adams went out of office: complete peace and harmony was restored. We now want the same method of redress to be pursued.

Brothers, how did the present accident take place? Did our warriors go from home cool and sober, and commit murder on you? No. Our brother was in liquor, and a quarrel ensued, in which the unhappy accident happened. We would not excuse him on account of his being in liquor; but such a thing was far from his intention in his sober moments. We are all extremely grieved at it, and are willing to come forward and have it settled, as crimes of the same nature have been heretofore done.*

Brothers, since this accident has taken place we have been informed, that, by the laws of this state, if a murder is committed within it, the murderer must be tried by the laws of the state, and punished with death.

Brothers, When were such laws explained to us? Did we ever make a treaty with the state of New York, and agree to conform to its laws? No. We are independent of the state of New York. It was the will of the Great Spirit to create us different in colour. We have different laws, habits and customs from the white people. We will never consent that the government of this state shall try our brother. We appeal to the government of the United States.

Brothers, under the customs and habits of our forefathers, we were happy people: we had laws of our own; they were dear to us. The whites came among us and introduced their customs: they introduced liquor among us, which our forefathers always told us would prove our ruin.

Brothers, in consequence of the introduction of liquor among us, numbers of our people have been killed. A council was held to consider of a remedy, at which it was agreed by us, that no private revenge should take place for any such murder; that it was decreed by the Great Spirit; and that a council should be called to consider of redress to the friends of the deceased.

Brothers, the president of the United States is called a great man, possessing great power. He may do what he pleases. He may turn men out of office—men who held their offices long before he held his. If he can do these things, can he not even control the laws of this state? Can he not appoint a commissioner to come forward to our country, and settle the present difference, as we, on our part, have heretofore done to him, upon a similar occasion?

We now call upon you, brothers, to represent these things to the president; and we trust that he will not refuse our request, of sending a commissioner to us, with powers to settle the present differ-

revenge or retaliation shall take place; but, instead thereof, complaint shall be made by the party injured to the other: by the Six Nations or any of them to the president of the United States, or the superintendant by him appointed; and by the superintendant or other person appointed by the president, to the principal chiefs of the Six Nations, or of the nation to which the offender belonged; and such prudent measures shall then be pursued as shall be necessary to preserve our peace unbroken; until the Legislature or Great Council of the United States shall make other equitable provision for the purpose." *United States' Laws, v. ii. p. 441.*

* By the murderer paying the relations of the deceased, a sum mutually agreed on for the loss of the murdered. In 1787, the life of the murderer of a chief was said to be bought for 1000 dollars.

ences. The consequences of a refusal may be serious. We are determined that our brother shall not be tried by the laws of the state of New York. Their laws make no difference between a crime committed in liquor, and one committed coolly and deliberately. Our laws are different, as we have before stated. If tried here, our brother must be hanged. We cannot submit to that. Has a murder been committed on our people, when it was punished with death?

Brothers, we cannot conclude without again urging you to make known all these our sentiments to the president.

I much regretted not hearing this speech delivered, for I arrived at Canadarqua two days too late. A gentleman who was present at the delivery of it, informed me, that, after it was written, Red Jacket desired to have it read over to him, who understands English, although he delivered it in the Indian language, which being done, he expressed his approbation by saying, that the Great Spirit must have guided the writer's hand, for it was perfectly correct. George was related to some of the chiefs, and was much beloved by his nation: his situation excited an uncommon interest and solicitude in the sachems and warriors. Several of them

attended his trial, on Feb. 23, 1803, and behaved with great decorum, when Red Jacket addressed the jury at some length: he particularly dwelt on the hardships of making an unlettered savage amenable to laws, of which, from his habits and want of education, he must ever remain ignorant. The Indian was found guilty of the murder, but both the judge and the grand jury made a report to the governor of New York in favour of the prisoner, who laid it before the legislature, recommending his pardon. The legislature, on 12th March, 1803, passed an act to pardon him: the conditions were, that he was to continue in gaol till the chiefs and sachems of the Seneca nation had given satisfactory assurances to the judges of the court of Common Pleas, that George should immediately be sent out of the state of New York, and never more to return within it; and that George should fulfil and conform to such assurances of the said chiefs and sachems.

I remain,

Yours,

JOSHUA BROOKES.

ON PASSAGES IN DR. PRIESTLEY'S LETTERS TO A PHILOSOPHICAL UNBELIEVER.

To the Editor of the Monthly Repository.

SIR,

Reading lately Dr. Priestley's "Letters to a Philosophical Unbeliever," with a view to confirm my faith in Christianity, by the arguments of that admirable writer; and having been satisfied in the first series of letters with the evidence produced for the *being* of a God, the *Author* and *Governor* of the universe, I was some-

what surprised with the first part of the following passage, which implies, though it does not expressly affirm, the *eternity* of the world. "Whether this Being" (*viz.* God) "established the present order of nature from eternity, so that it be coeval with himself, or this part of the system had a beginning from an exertion of power independent of any thing

that preceded it, it must be in itself *possible* that the same Being may exert a similar power whenever he pleases."

If, Sir, the material world be *coeval with God*, I am unable to understand how it could have had an author, or have been, properly speaking, a *creation*; for whatever has been created, there must have been a time when it did not exist; or, how could God 'establish the present order of nature from eternity,' since that which is eternal could not have been *established* or *caused*. May we not as well say, the eternal universe created God? since, according to this notion, there could have been no priority of existence. If Dr. P. admits the eternity of the universe, it appears, as far as I am able to judge, to weaken, if not to undermine, all his arguments in the former part of these letters, to prove the *necessity* of a *first cause*. And if the universe be eternal, with all its *order* and *fitness*, and, consequently, its *general laws*; what *necessity* can there be for a *governor* of the world?

I wish to know, if the opinion of the eternity of the universe be held by philosophical Christians in general.

In part ii. letter i. p. 2. he says, "For as to the opinion of an *immaterial soul*, distinct from the body, which makes its escape at death, we are both agreed, that no appearance in nature favours the supposition." I doubt, Sir, if it be quite philosophical to reason analogically from the material to the immaterial world; yet, as it has been frequently done by the ingenious Dr. Priestley, and many other celebrated writers, I beg leave to advance an argument

from an appearance in nature, bearing some analogy to the separate existence of the soul, I mean the fragrance or effluvia of flowers, which is continually flying off from the plant, and dispersing itself in the air. And even when the flower *dies*, these subtle particles exist in a separate state in the atmosphere. There are substances existing in nature, of which we cannot doubt, though it be impossible to recognise them by any of our *senses*; such as magnetism, electricity, &c. &c. But of these I make no account, as we do not know that the effects exist after the primary cause is destroyed. But the particles of *musk* are so exceedingly diffusive, that we know a single grain will continue to waste itself without any visible diminution of its size or odour, for many years after the animal is dead. The doctrine of the separate existence of the soul, is not only very poetical, but most agreeable to human nature, which dwells with pleasure on the idea of the *present bliss* of lost friends. It is a notion of great antiquity, since the heathen philosophers enjoyed some hope (though grounded only on analogy, or springing from natural desire) of a future state to the human soul, yet they had no idea of a resurrection of the body.

Metempsychosis appears to have been a perversion of the foregoing doctrine, and was an opinion very generally received by the vulgar amongst the Jews, and consequently by the first converts to Christianity.

Wishing the universality of that liberal spirit which renders the *Monthly Repository* so justly celebrated, I am, &c. &c.

A NEW SUBSCRIBER.

AUTHOR OF "THE LETTERS TO THE PRELATES."

To the Editor of the Monthly Repository.

Feb. 28, 1810.

SIR,

In the Memoir, which appeared in the Supplement to the Monthly Repository, of the late Mr. Ebenezer Radcliffe, it is mentioned, that he was generally considered as the author of "The Letters to the Prelates," though it is confessed that he never *acknowledged himself* as the author. That the case may be so, I by no means dispute; but as it seems only a conjecture, I beg to say, that I have lately borrowed these letters from a clergyman of my acquaintance, who has been accustomed to note in his books any memoranda of importance, and the names of authors of anonymous publications. In his book he has recorded, that these letters were

the production of the Rev. John Palmer, who formerly, I believe, preached in Broad Street. My friend cannot recollect the source from whence he derived his information, but he is convinced that at the time he noted it down he had good reason to believe it correct. This Mr. Palmer was, I have understood, a man of first-rate talents:—perhaps some of your readers could communicate some particulars to you about him, which might be acceptable to those who see the Repository, and have a tendency to fix with precision which conjecture is correct, relative to the author of the above Letters.

Yours,

H. H.

ZEAL IN THE CAUSE OF RELIGIOUS TRUTH:

A Discourse delivered at the opening of the Winter Evening Lectures, of the First Unitarian Society in Philadelphia, 5th of Nov. 1809, by R. EDDOWES.

Gal. iv. 18. *It is good to be zealously affected always in a good thing.*

[Concluded from page 300.]

To justify the pains we take, allow, that if the being of a God and satisfactorily to apologise for and a future state were universally the singularity of our situation, denied, it would be a dissolution we need only appeal to the common judgment of mankind, whether religion be not a matter of the utmost importance;—whether it be not that good thing about which it becomes us to be most zealously affected;—and whether the dictates of conscience with respect to it ought not to be faithfully obeyed. Of its importance none will affect to doubt. Even the sober and sensible *unbeliever* will

and a future state were universally denied, it would be a dissolution of all the bonds of civil society and an inlet to general anarchy and confusion. With respect to Christianity, allowing that such a person as Jesus of Nazareth existed, (and if any one deny this, he ought, for the sake of consistency, to renounce at the same time all historical faith, and to believe nothing but upon the evidence of his senses,) it must also be granted that his character was

the most spotless and his precepts the most pure of any person who ever assumed the office of a teacher; and that his laws, if universally obeyed, would establish peace, good-will and happiness among mankind. This is an homage which infidelity, however reluctantly, is obliged to pay to our holy religion and its author. Again—the man who feels totally *indifferent* to all religion, who never engages in any of its duties, nor ever gave himself the trouble to inquire whether it be true or false, will yet tell you that he does not propose *his* conduct as a pattern for others, and that those who have leisure or inclination for these things will do very right in attending to them. Moreover, the *ignorant* and *superstitious*, those who decry human reason and human nature, and make a compliment of their understandings to creeds settled by church authority; they also who experience little or nothing of the *pleasures* of religion, and though they have their faces set Zion-wards are continually weeping as they go;—yet *these* cling to their faith, such as it is, and would risk every thing dear to them sooner than part with it. With the unbelieving and the indifferent we hope none will do us the injustice to class us. But if, more than this, we can show that our respect for, and attachment to, the religion of Christ has a much stronger and more solid foundation than that even of many who would be thought its firmest friends, we may be at least *excused* for discovering it in a way somewhat uncommon and different from theirs. Not only, then, do we give full credit to all that is recorded of Jesus Christ in the authentic gospel-history; not only are we under the deepest convictions as to the importance of Christianity to every interest that should be dear to mankind, either as individuals or members of society;—but we believe that there are none of its doctrines inconsistent with the purest and most enlightened dictates of reason. Judge then, my friends, which of the two is likely to have the most powerful influence on the heart and on the conduct: that religion which takes in reason to its aid, which appeals to its decisions in proof of a divine origin, and calls upon it to employ itself upon subjects the most sublime and interesting; or that which discards, disowns and vilifies reason, which insists that the eyes of the understanding shall be shut, and an implicit assent be given to positions utterly contradictory and impossible, which, in short, commits the solecism of employing the human faculties to prove that they are entirely useless in such a business! That there *are* things in religion *beyond the reach* of human reason, we readily allow. But herein does our system differ most essentially from that of some others. We begin by laying down a plain, intelligible proposition, to which reason yields a ready and unqualified assent; and proceed with her by regular steps to the utmost length to which she is able to conduct us, and until she acknowledges her inability to carry us further. Thus—nothing is clearer to our minds than that the visible creation, composed of inert and senseless matter, could not have fashioned itself into those beautiful and regular forms, nor have be-

gun to move in those exact and undeviating courses which we continually behold. Something of a superior nature must have previously existed as the contriver and the cause of these wonderful effects. But this cause must *always* have existed, otherwise none of them could have been produced; for, if ever there was a period when nothing existed, nothing could ever have begun to exist, since no effect can take place without an adequate cause. This cause, therefore, must be strictly and absolutely eternal, and the uniformity and harmonious relation of the several parts prove to us, that there is but *ONE* such cause. Thus far we can proceed upon the clearest and most satisfactory grounds. But in the attempt to conceive of the *mode* of existence of a Being who *never had a beginning*, our faculties are lost and overwhelmed: we are convinced it must be so—but *how*, it is utterly out of our power to comprehend. Mark, then, the striking contrast between this clear and satisfactory way of proceeding, and that which affects to treat the dictates of reason with so much contempt: at the very outset it puzzles and confounds, stating the fundamental article of faith, in terms so absolutely incomprehensible and contradictory as to baffle every attempt to affix to them a precise meaning. From such premises it is impossible that any clear and luminous deductions should ever be made; and it is a remarkable fact, that the system which has arrogated to itself the title of orthodox, becomes intelligible and useful only in proportion as it departs from the propositions with which it commences,

forming on the whole such a mass of inconsistencies, as it is wonderful should ever have been received as a standard of Christian faith and doctrine. None of its advocates will assert that it *can* be understood; and some, unable to refute the arguments in proof of its impossibility, have desperately avowed that they believed it *because* it was impossible! Certainly it must be for the honour of Christianity, and consequently for the happiness of mankind, to clear away these great obstacles to its reception and its salutary influence. They *never could* have had a legitimate origin in a revelation from the God of truth, nor did they exist in the purer and earlier times of the gospel. They were the offspring of contentions for ecclesiastical authority, of an ambition to become lords over the faith of Christians, and of a vain effort to make all the world think alike upon every minute point relative to religion. They were founded upon palpable misinterpretations of the language of Scripture, which, although doubtless sufficiently plain to those to whom it was immediately addressed, became somewhat obscure in consequence of those alterations of phrase and idiom, which, in a lapse of years, take place in all the languages of the earth. Every one knows, or ought to know, that the eastern style was in the highest degree figurative, and that to interpret it literally in every instance would be to do the utmost violence to our own understandings. For instance, what are we to think of the parts, organs and actions of the *human body* being attributed to the Deity, who is a pure and perfect *spirit*, and

whom no man hath seen or can see? How totally incongruous with every proper idea that we can form of him, is his *sitting on a throne*, or that Christ is, in the common acceptation of the term, *his Son*, and placed at his *right hand*! But I need not enlarge: from these few examples, the good sense of my auditors will immediately perceive how impossible it would be from such premises to form any system of religious faith that would satisfy an inquiring mind; how absolutely necessary it is to have recourse to reason and common sense on the one hand, and on the other to the writings of those learned men who have made the oriental languages their study, who have had access to the most ancient and authentic manuscript copies of the Scriptures, and have thus been able to detect the interpolations and errors of copyists and the blunders of translators, and to expose the absurdities of those *dogmata* which have no better foundation than the mere naked letter of Scripture expressions. Now, I ask you, my brethren, are these things, or are they not, worthy of attention? Even if the vast importance of the subject were out of the question, is it not natural for the human mind to experience pleasure from the investigation and discovery of truth? But when *that* truth is universally, both by friend and foe, acknowledged to be of great consequence to the virtue and well-being of the world, surely indifference would be inexcusable.

Such are our motives for the part we are now acting. We regret that it is not in our power to do greater justice to so noble a

cause; but we hope the day may not be far distant when it shall meet with advocates more worthy of it.

But I would bring this argument a little nearer home, even to our own business and bosoms. In the days of youth and health, when the spirits are alert and buoyant, and when we eagerly listen to the suggestions of the gay deceiver, *hope*, who flatters us that we shall escape the misfortunes which have befallen others, and that we shall successfully explore sources of bliss which they have not had the wisdom or the good fortune to discover;—while we are engaged in the eager pursuits of business, and contriving how we may lay up much goods for many years, Religion, if not entirely banished from our thoughts, occupies only the back-ground of the highly-coloured picture our fond imagination has drawn. But the scene shifts:—expectation and reality are found to be widely different. Perhaps, the glow and the activity of health give place to the paleness and languor of disease;—our best formed schemes end in disappointment;—unsuspecting confidence is repaid by treachery;—the wealth we thought we had realized vanishes by an unexpected stroke;—or the ruthless hand of death tears from our bleeding bosoms those in whom our dearest hopes of earthly happiness were bound up. In such distressful circumstances, which human aid can do very little, if any thing, to alleviate, we plainly perceive the value of the consolations Religion has to bestow; our attention is, as it were, involuntarily drawn towards them. But are we then to apply for them as to a

long-cherished and familiar acquaintance—to an old and tried friend and companion? or to a perfect stranger? or one whom, at least, we have looked at with shy and distant regards? Do you not instantly perceive the wide, the incalculable difference? If you do, you will allow, with as little hesitation, that a faith, formed on rational grounds and full conviction, is, in a like proportion, superior to that which has no better foundation than a blind, undistinguishing assent to whatever comes from ecclesiastical authority, whether of ancient or modern date. This, indeed, may be preferable in some respects to absolute infidelity, but is in perpetual danger by coming into contact with the touchstone of truth, of the force of which, the mind, especially if it has been at all cultivated by education, cannot be insensible. It must be either ignorance, such as it has been said is the mother of devotion, or deeply rooted prejudice, which can preserve a faith like this unshaken by an assailant so powerful. *This* cannot be that light of the knowledge of the glory of God, in the face of Jesus Christ, which is revealed in the gospel. Brought to the ordeal of inquiry, it will vanish 'like the baseless fabric of a vision,' and leave the soul without support in the hour of her greatest need. And how do such of you, my friends, as are *parents*, feel upon a subject like this? Would you, in the religious education of your children, entrust their virtue and their peace of mind to the safeguard of principles, which, not having any hold upon their understandings, may suffer them to be carried away by the stream of folly and infidelity, and jeopardize every thing that ought to be most important to them and most dear to you? Think well of this before you give their ideas a direction which their riper years may condemn, but in the place of which it may then be too late to substitute any thing more solid and influential. To enjoy the full benefit of the consolations of Christianity, then, we ought to have a clear view of the foundations upon which it rests; and, blessed be God, this is no difficult matter. Its advantages are not confined to the ingenious and the learned: the simple may here become wise unto salvation. Such was the case in its earliest days. "I thank thee, O Father, Lord of heaven and earth," said its author, "that having hid these things from the wise and prudent, thou hast revealed them unto *babes*." And he tells the disciples of John, that one of the indubitable proofs of his being the Messiah, was, "that the *poor* had the gospel preached unto them." But ambition and priestcraft trampled on truth and simplicity. Carnal ingenuity and sophistry have been so sedulously employed in entangling what was straight and even, that it has required no little time and pains to unravel the clew. To do this, and to restore the gospel to its original purity and perspicuity, is the aim of the Unitarian doctrine, and thus to afford it the fairest opportunity of exerting all its beneficial influence upon the human heart; and one would think such a design cannot ultimately fail of success. It is true, and we need not be afraid of making the concession, that there are passages in the

Scriptures of difficult interpretation, and which are seen in different lights by different persons. But few, if any, of these are of primary importance, or such as may not be safely referred for explanation to those which are generally acknowledged to be clear and indisputable. Difference of opinion there will be on almost every point that does not admit of mathematical demonstration. This is wisely so ordered by Providence: it keeps up close and interested attention, and prevents the human faculties from becoming torpid and obtuse for want of exercise; not to mention that, in the discussion of matters of secondary importance, light is often thrown upon, and new discoveries made with respect to, others of the highest moment.

Having thus given a general view of the motives of our conduct, may we not at least hope, that, in the judgment of Christian charity, they will be allowed to *aim at* something benevolent and praiseworthy? It is highly probable, indeed, that there will be many whom we shall not be able to convince that we are in the right, and that they are mistaken. For our own part, we shall be most thankful to any, who, in the spirit of Christian meekness, will undertake to rectify our errors; for error, however innocent or involuntary, was never the parent of virtue. To sincerity, and to those conclusions which are the result of an honest and impartial endeavour to discover truth, although different from our own, we render all due respect, and in return we humbly lay claim to it from others. If there be any who judge us more rigorously, God forbid that we should retaliate

their rash and uncharitable censures. If we are wrongfully charged, we shall defend ourselves with firmness, but without acrimony, content to refer the ultimate decision of every controversy to that common Master before whom each of us must stand or fall; and to that state of superior illumination, which we all believe will succeed the darkness and partial knowledge of the present.

PRAYER.

We adore thee, O God, as the One supreme, eternal, self-existent Being, who justly claimest our most profound reverence, our warmest affection, our unreserved confidence, our unlimited obedience. Whatever be our present enjoyments, whatever our future expectations, all proceed from thee, all tend towards and centre in thee. We bless thy holy name that thou hast not left thyself without witness among us thy rational offspring; that by the evidence of our senses and the light of reason we can discern something of thy greatness and thy goodness. But we especially thank thee for the far brighter and clearer discoveries which thou hast made of thyself in thy word; that we there learn the spirituality of thy nature and the moral excellence of thy character; that thou hast there shown us what is good and taught us how to serve and worship thee acceptably. Possessed of this inestimable treasure, and of those powers of reason and reflection whereby we are enabled to use it to the highest advantage, we would endeavour to fulfil thy gracious purpose in conferring them. Our spirits would make diligent search into those repositories of life eternal, of wisdom unto salvation. O

God, assist us in our humble endeavours to obtain a fuller acquaintance with thy nature and thy will; to lay such a foundation for our faith as may make it proof against all the attacks of infidelity, against temptations and trials of every kind, and such as may relieve us from painful doubt and perplexity. Yet while we are ardent and diligent in the pursuit of religious truth, may we be humbly and duly sensible of the limited nature of our faculties; and without doing violence to the dictates of reason, where that can no longer avail us may we believe and adore. Thy nature and attributes, no created intelligence, however exalted, can find out to perfection. In thine infinitude, O incomprehensible Jehovah, there is enough to employ all our inquiring and admiring powers, however enlarged, through eternal ages. O may those faint glimpses of thy glory, which we here behold as through a glass dimly, excite in us lively hopes of, and animate us to diligent preparations for, that state of extended knowledge and unmingled bliss, the assured prospect of which is opened to us in the gospel of thy beloved Son.

Under strong convictions of the importance of revealed truth to the happiness of our fellow-men, and having experienced its blessed effects upon our own hearts, may we, in the spirit of Christian love, do all in our power to promote its universal reception; and do thou graciously smile upon every sincere and well-intended, however feeble, endeavour for this purpose; and may the weakness of the instruments prove that the excellency of the power is of thee alone.

In whatever temple or on whatever mountain thy pure and all-discerning eye hath this day seen a worshipper of thee in spirit and in truth, may he be owned, accepted and blessed of thee. Bless us, even us also, O our Father! guide us by thy gracious counsel here, and receive us to thy eternal glory hereafter.

Now unto the blessed and only Potentate, the King of kings, and Lord of lords, who alone hath immortality, dwelling in light which none can approach, whom no man hath seen or can see, be honour and glory throughout ages of ages. Amen.

ARGUMENTS IN FAVOUR OF A NATIONAL CHURCH.

To the Editor of the Monthly Repository.

SIR,
I have heard it asserted that it is the distinguishing characteristic of a dissenter to hold, that the civil magistrate or government of a country has no right to interfere, in any degree or manner, with the religious doctrine or worship of its subjects; for that no authority, but that of the founder

of Christianity, is to be acknowledged in his church: that this is the tenet which unites that most heterogeneous body, the dissenters from the church established by law; and forms the only point of union by which they can be constituted or regarded as one body. Now, Sir, I was indeed educated a churchman, but as soon as I

turned my attention, which I did very early in life, to the examination and consideration of the articles of the church, I found them to contain astonishing and incredible doctrines, and that these doctrines were carefully interwoven into its liturgy, so as to form a test not only for the clergy, but the laity also, who cannot constantly or habitually attend the public worship without assenting to them, or joining in the most solemn addresses to the divinity, in expressions which they utterly disapprove and condemn. As soon, therefore, as I had made this inquiry, and compared these doctrines with the Scriptures, from which they were said to derive their authority, though at first with much diffidence and distrust of myself, I began to dissent from the church of England, and to separate myself from assemblies in which I thought I could not join without sin. Further study and inquisition into the foundation of these doctrines confirmed me more and more in my dissent: I became and have now continued for above thirty years a confirmed and declared Unitarian.

But with regard to the maxim before laid down, and which seems to be considered by most of your correspondents as an axiom not to be disputed; I find, that if I am not a churchman, I am, nevertheless, no dissenter; and thus being an outcast of both these great bodies, I am at a loss what name to assume: for however opposite my sentiments may be and are to the Trinitarian and Calvinistic creed of the church, I have no objection to its government by ministers of different ranks, because I think all societies are best governed by

a subordination of ranks. To such parts of the existing establishment as tend not to promote, but to corrupt true religion, I profess myself an enemy; but I am a friend to establishments when judiciously formed, with an honest design to promote decency, order and peace. And my earnest desire is to see the established church reformed, but not destroyed.

I would have every man left at liberty to profess what religion he thinks true, and to have the free liberty to believe and worship God in the manner he thinks best; and his profession of any system should not be any legal bar to his promotion to any office in the state, civil or military. But I, notwithstanding, think, that an established and endowed church, an established liturgy, and a government by archbishops, bishops and parochial ministers, are most desirable and expedient. This public leading in religion I hold to be most wholesome and conducive to the good both of the community and the Christian religion; but requiring subscription to articles of religion seems to be unjust and pernicious; and all that ought to be required of ministers is, a promise of conformity to the rites and forms of the church while they continue to perform its offices and to receive its emoluments. And the liturgy ought to be composed in such a manner, as not to give offence to any sincere Christians, by avoiding all allusion to disputed dogmas; and to be founded on those principles only in which Christians of every age and nation have agreed:—the divine mission and authority of our blessed saviour, the forgiveness of sins upon true repentance and amendment,

and the future life of rewards and punishments.

To say, in answer to what has been alleged, that Christ is the only king in his church, and that the alliance of the church with the state has always tended to corrupt the church and brought it over to the state, is, however hardly asserted, not true in fact. The church became worldly and corrupt and full of dissensions before it had any connection with the state, when the state was its enemy and persecutor. It grew rich and corrupt and even formidable to the state by the support and donations of individuals only. The union of the church with the state had become necessary to prevent the evils of a divided rule by two nearly equal parties within the same body politic; and such a divided rule cannot exist without endless contests of the most inveterate and bloody kind. Should the church established be abolished, and all left to themselves in religious concerns, presently some sect, probably the most absurd, fanatical, and persecuting, would, by its addresses to the fears, the passions, the prejudices, and the vices of the ignorant multitude, gain an ascendancy truly formidable, so as to embarrass, and often defeat the operations of the legislature; to clog the wheels of government; to insult and control the magistrate; until it had gained the seat of power: and then what measures might be expected by the friends of reason and true religion, from fanaticism and intolerance armed with power, I leave you to judge? To obtain an independence on the civil state, was ever the great aim of the Romish

church, and when they had attained it, they made monarchs tremble on their thrones.

For this reason the church must and ought, in all matters left undecided by Christ and his apostles, to be under the direction of the civil state, and to be provided for by it; and if this be wisely regulated, the people will be induced to attend the established worship by a reasonable, pious, and affecting liturgy, and instruction without expense. And ministers well qualified will be disposed to enter into the ministry, by the liberty allowed of teaching and preaching what they believe to be the truth of the gospel, unfettered by subscriptions, subject only to the censure of their ecclesiastical superiors for positive misconduct; as well as by that security from poverty and slavish dependence on their congregations, which a legal provision for their maintenance would afford them. I mean only such moderate and reasonable provision as is requisite for ease, comfort, and freedom of action; and which every man, however pure and warm his zeal may be to enter upon the evangelical office, must desire. Great emoluments and honours, that would serve to excite the ambitious, the covetous, the worldly-minded, I utterly condemn, as the bane of the church, as much as I advocate a just and competent provision for the reasonable wants and comforts of a minister, who dedicates his life to the religious instruction of his flock. And many I believe there are, who are so deeply impressed with sentiments of the importance of the ministerial office, and are so desirous of serving God

and man in that way above all others, that they would prefer a very moderate income in the church to wealth and splendour in any other station.

I am, Sir,

A constant reader of the
Monthly Repository,
X. X.

SIR ISAAC NEWTON AND MR. LOCKE UNITARIANS.

To the Editor of the Monthly Repository.

Ealand, Sept. 16, 1809.

SIR,

If the "writer with a terrible name" should not be disposed to reply to your Totness correspondent, I will thank you to insert the following answer to the question, "What authority there is for representing Sir Isaac Newton and Mr. Locke as Unitarians?"

In regard to Sir Isaac Newton, Mr. Lindsey, in his *Sequel*, p. 18, 19, says, in a preface to a *Collection of Tracts*, published in 1765, by the late Mr. Richard Baron, that public-spirited writer, after having expressed a high approbation of the sentiment of Christ's humanity, goes on to observe, that Sir Isaac Newton predicted the restoration of this primitive truth, in those memorable words to Mr. Haynes, "The time will come, when the doctrine of the incarnation, as commonly received, shall be exploded as an absurdity equal to transubstantiation." To Mr. Haynes's name (adds Mr. Lindsey) Mr. Baron subjoins this account of him. "Hopton Haynes, Esq. was author of several writings well known to the curious. He served many years in the mint-office, under Sir Isaac Newton, and at the time of his death had a place in the exchequer. He was the most zealous Unitarian I ever knew. And, in a conversation with him on that

subject, he told me, that Sir Isaac Newton did not believe our Saviour's pre-existence, being a Socinian (as we call it) in that article; that Sir Isaac much lamented Mr. (Dr.) Clarke's embracing Arianism; which opinion, he feared, had been, and still would be, if maintained by learned men, a great obstruction to the progress of Christianity." This extract from Mr. Lindsey's *Apolo- gy* will probably throw some light on (and the fact asserted in it will also be confirmed by) a passage in Sir Isaac Newton's own works, in which, speaking of the *Apocalypse*, he says, "As the few and obscure prophecies, concerning Christ's first coming, were for the setting up of the Christian religion, *which all nations have since corrupted*; so the many and clear prophecies, concerning the things to be done at Christ's second coming, are not only for predicting, but also for effecting *a recovery of the long-lost truth*."

In regard to Mr. Locke, I know not of any positive evidence which can decide the question, whether he was an Unitarian or not; though, indeed, Mr. Lindsey (*Sequel*, p. 9.) speaks of him as having been "exposed to all the cruelties and disabilities" of the act of king William against denying any one of the persons of the holy Trinity to be God. When

this great man had published his excellent piece on the Reasonableness of Christianity, he was most outrageously abused by one Edwards, a furious bigot; who, because, among the benefits of Christ's coming into the world, no mention was made of his purchasing life or salvation for us by his death, or any thing that sounds like it, hesitates not to assert, that Mr. Locke was all over Socinianized, (or, in other words, an atheist, which Edwards represents as synonymous with Socinian.) To this charge Mr. Locke replies, "What if I should say, I set down as much as my argument required, and yet am no Socinian? Would he, from my silence and omission, give me the lie, and say that I *am* one?" Mr. Locke also refers to the following passages in his book, as *sounding something like Christ's purchasing life for us by his death*: "From this estate of death, Jesus restores all mankind to life;" and again, "He, that hath incurred death for his own transgression, cannot

lay down his life for another, as our Saviour professes he did." (Locke's Vindication, p. 264, 265.) Hence it seems reasonable to infer, that, whatever this great man's opinion was, in respect to the person of Christ, he did not think it necessary or proper in *these publications* fully to state it. And, after consulting his Exposition of some of Paul's Epistles, with a particular view to those texts which are commonly urged as proving the deity or pre-existence of Christ, I do not find that he plainly asserts what is now called the Unitarian doctrine, though, at the same time, he does not appear to favour the Trinitarian. The question, therefore, what his opinion was on this subject, must (to myself at least) remain undecided; unless some other of your correspondents is in possession of more certain information respecting it.

I am, Sir,

Your's truly,

J. T. E.

EXTRACT OF A LETTER FROM CAPEL LOFFT, ESQ. TO A FRIEND
IN LONDON.

Troston Hall, April 9, 1810.

I have now read the Improved Version of the New Testament, which you gave me, through. I think it on the whole the nearest to the correct sense of the original text of any before. Great care appears to have been used; in a manner, almost every means of correction to have been judiciously employed.

There are very few passages on the rendering of which I have doubted; and many to which a new and just or a clearer and

more exact sense has been given than before.

There is in general great merit in the notes.

In one considerable point I incline more to the received opinion. It is where on the Revelations the destruction of the earth by fire is represented as figurative. That the earth and other planetary and, perhaps, solar bodies of the different systems, have been so constituted as to require renovation at periods and in a manner unknown to us, is, I think, highly proba-

ble; and that water at some times, and fire in others, may be instruments appointed for these renovations.

There are, I think, no faint indications of great and general changes having taken place in the two superior planets, Jupiter and Saturn.

I do not believe that it is immutably fixed that the earth and the other planets shall eternally revolve at the same distance from the sun, with the same periods as at present, the same inclinations of their axes, and the same seasons. One of the same causes may be appointed to change, and beneficially to change, all these circumstances. And when there shall be morally new heavens and a new earth, that the physical changes shall correspond with the moral, seems to me agreeable to the most just and beautiful analogy.

I can believe that the creation, the final dissolution, the last judgment, are exprest in some respects rather popularly than strictly. But I suppose them to have a large mixture of general physical and literal truth.

Mr. Fellowes, I find, supposes there is no resurrection of the body. Now, to me body means neither more nor less than a certain manifestation and exercise of mind and the powers of mind, by

a suitable assemblage of sensible phenomena, and a corresponding series of effects. I do not believe we shall ever cease to have sensations, nor consequently that we shall cease to have our intellectual powers associated with sensible ideas, their phenomena and results. I think, too, that it is probable, that these will be higher and more perfect, but analogous to much of those which we now experience.

Reminiscence, identity continued or renewed, consciousness, seems to me to imply, that our being in a future state shall be similar to our present being, but indefinitely and progressively improved.

I am not fond of figurative senses, till it has been first tried how far the literal sense will enable or permit us rationally and satisfactorily to go with it.

As to the eternity of punishments, in the first place, I think, properly speaking, it can no where be said to be literally expressed. If I thought it were, I should quit the letter and resort to figurative construction, rather than adopt a sense which I cannot reconcile to the divine attributes, whether I judge of them from reason or revelation. There is nothing so sure as that final evil cannot exist under the divine government.

ON THE SUBSCRIPTION TO MRS. STANDEVENS'S CHILDREN.

To the Editor of the Monthly Repository.

SIR,

I could not help feeling some surprise at the manner in which you and the readers of your valuable Miscellany were, in the last month, called to account by an

anonymous correspondent from Chichester. You kindly gave a place to the appeal made to the public, in behalf of the orphan children of the unfortunate Mrs. Standevens; and, *as Unitarians,*

we are reproached for not having been more liberal in our benefactions for their relief; and our conduct in this particular is contrasted with that of certain Methodists, who subscribed largely to support the destitute children of a worthy minister of their own persuasion.

Now, Sir, I can perceive very little resemblance in the two cases. Mrs. Standevens was the daughter of a clergyman of the establishment, highly connected, and said to be respected and beloved by those connections. Upon these persons and their descendants, and, indeed, upon the clergy in general, she may be said to have had a peculiar claim, and, whatever might have been her imprudence, those who remembered her father might have been expected to overlook it in their compassion for her sufferings, and come forward to assist her unhappy orphans. But why this case should be esteemed a particular call upon Unitarians, I am really at a loss to imagine.

That the Methodists are truly liberal in promoting the spread of what they believe to be the doctrines of the gospel, and in the support of those who have distinguished themselves by the profession of those doctrines, I am most ready to allow, and I admire and honour them for their zeal; but if they were equally active and bountiful in their relief of cases of distress like the one in question, why did not the benevolent friend

of the orphans rather apply to the readers of the Methodist and Evangelical Magazines, upon whom the descendants of the established clergy have certainly a greater claim, than to us who pay so largely towards their support, without deriving any benefit from their labours. Were the family of a Unitarian minister to be left in circumstances similar to that of the pastor your correspondent mentions, I feel no doubt as to the prompt and liberal assistance which they would receive; though I trust no one of our community would feel disposed to send a boasting account of it to the Methodist Magazine, and contrast it with the scantiness of their relief to the orphans of Mrs. Standevens!

It was fortunate that your correspondent in the concluding lines of his epistle assures us, that it is written in "the spirit of charity and good-will;" we might otherwise have more than suspected a lurking desire to throw reproach upon a sect of Christians whose opinions he disapproves: but as "the heart is deceitful above all things," I would, as a friend, advise him to look narrowly into his own, where he may possibly detect something of the kind above alluded to.

I am, Sir,

Your constant reader,

M. H.

MR. TURNER, ON A MISREPRESENTATION OF THE YORK ACADEMY.

To the Editor of the Monthly Repository.

Latchford, near Warrington,

SIR, July 5, 1810.

I have just read, with much surprise, the following very extra-

ordinary sentence in your last No. p. 292.

"If I am rightly informed, the practice of free prayer is not

only neglected, but *forbidden*, and no prayer, except a written one, is *suffered* to be used by the students at York."

Before the author, whoever he may be, had ventured to make such an assertion public, he ought to have had the fact completely ascertained; and not have contented himself with an *if*. And even after he had done this, it is not, I think, customary, or quite consistent with the character either of a gentleman or a Christian, to bring so serious a charge against a well-known individual, without affixing his proper signature to the accusation. Nor can I think that you, Mr. Editor, are entirely free from blame, the blame at least of inconsistency, (see your notes to correspondents in this and some former Nos.) for thus readily admitting an anonymous attack. I am glad, however, that a calumny which has for some time been lurking in secret, has thus been fairly brought before the public; and I doubt not that it will, in due time, receive its full refutation from the excellent person directly concerned, and from the students who have had the happiness of receiving his instructions. But knowing that the former is at present in a remote part of the country, where it is probable that your Repository may not reach him, and that the latter, from their present dispersed situation, will not be able to send you the proper documents in time for your next number, I wish to lose no time in availing myself of the situation which I held in the Institution, as well as of the appeal which your correspondent has thought fit to make to my sermon lately preached at York, of dis-

tinctly denying the fact. I think myself, at the same time, fully justified in calling upon your correspondent for the authority upon which he has made so extraordinary an assertion; expressed, as it is, in language which shows that its author, whoever he may be, can never have had the slightest acquaintance with the relation between tutor and pupils at York, or with the manner in which the discipline of that institution is conducted by its excellent director.

I am, Sir,

Your very obedient servant,
WILLIAM TURNER.

Visitor of the Institution.

P. S. I cannot help thinking it particularly hard, that a writer against liturgies should have brought such a charge against one who, (he ought to thank me for reminding him,) has expressed himself on the subject of them (whether justly or not I shall not say, for I mean not to enter into the controversy,) in the following words:

"The arguments by which the use of printed forms of prayer in social worship is recommended, are certainly numerous and powerful; yet, if not contrary to the principles upon which Protestant Dissenters meet together, as may, perhaps, not unreasonably be expected, it is so abhorrent from their natural feelings and habits, that it cannot be expected soon or widely to prevail amongst them. Let liturgies be drawn up with ever so much caution, they will unavoidably partake of the nature of a confession of faith, and may be felt as a painful restraint by those who succeed the original composer; and, on the other

hand, prejudices in the breasts of some of the worshippers, never wholly subdued, may break forth; objections founded upon better grounds may be felt by others; or even the caprice of some, who are by no means whatever completely to be satisfied, may soon render it necessary, in order to preserve the peace and union of a society of Christians who acknowledge no human authority in the worship of God, to withdraw the most perfect form that can be composed." Wellbeloved's Memoirs of Wood, p. 92.

MR. G. WALKER, ON THE DECLARATION OF THE TRUSTEES OF
THE LATE MANCHESTER COLLEGE.

To the Editor of the *Monthly Repository*.

Wavertree, near Liverpool,
July 8, 1810.

SIR,

To the declaration which appeared in your number for June last, signed by G. W. Wood, in the name of the trustees of the late Manchester College, I had intended to have replied at some length; but the facts, by which I must have supported the truth of my assertion respecting the remuneration paid to my father, would necessarily have led me to a developement of circumstances, which, from my respect for the Institution and my personal esteem for individual trustees, I should most reluctantly obtrude upon the public. I shall, therefore, at present, content myself with observing, that this denial of my statement has led me to a careful revision of the grounds on which I originally made it, and that the result of this subsequent examination has been, not merely a renewed conviction of its accuracy, but of the great moderation with which I have alluded to a subject, on which, without any violation of truth, I might have expressed myself in much stronger language. I am happy, however, that, on the present occasion, I can fortify my own opinion on the subject by

adducing a testimony in my behalf, that, from the peculiar circumstances under which it is given, is of so decisive a nature, as to render any farther explanation, at least on my part, unnecessary. The following letter from Mr. Shepherd clearly expresses his opinion of the case—an opinion, not derived from any *ex parte* statement; but the result of a long agitation of the question before a meeting of the trustees expressly convened for the purpose, and which he attended, as the mutual friend of both parties, to prevent, if possible, by an amicable arrangement, the necessity of any public discussion of the subject. For this purpose, I put him in full possession of the whole of my case, with all the documents belonging to it, which he afterwards most ably and fully communicated to them. Nevertheless, in their declaration it is alleged, in justification of this public impeachment of me, that I sent them no direct answer to their inquiries!!! Were I inclined to indulge in the language of recrimination, I might here, with more justice, retort the charge of incorrectness which has been so freely advanced against me, and advise my accusers at least to avoid themselves, what

they presume publicly to arraign in others.

I remain, Sir,

Your obedient servant,
GEORGE WALKER.

June 12, 1810.

My dear Sir,

I am much concerned to understand that you are still in a disagreeable state of difference with the trustees of the Manchester New College. The more I reflect upon this business, the more I lament your declining to adopt the reconciliatory *projet* which I submitted to your consideration soon after Christmas last; though I cannot but respect the motives which influenced your decision upon this point.

In compliance with your request, I now send you in writing my opinion on the matters in discussion between you and the trustees, which you will find to

be exactly the same as it was settled soon after my conference with those gentlemen. Namely,

1st. That I am persuaded it was not your intention, in drawing up the statement which has given rise to this unpleasant altercation, to reflect upon the character of the trustees.

2dly. That the trustees having effected two distinct contracts with your father, did discharge the obligations by which they were bound, in pursuance of each of those contracts.

3dly. That, nevertheless, your statement, as qualified to intimate, "*that your father did not receive, during the whole terms of his professorship, the emolument which he enjoyed during the early period of his engagement,*" is CORRECT, as I think his SECOND bargain was FAR LESS ADVANTAGEOUS THAN THE FIRST.*

Believe me,

Yours, truly,
WILLIAM SHEPHERD.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A
COURSE OF GENERAL READING.

No. LXXIII.

Satan's Strange Actings.

In 1697, there was published, in London, an account of the case of a person believed to be possessed by the devil, under the following title: *The Surey Demoniack. Or an Account of Satan's strange and dreadful Actings, in and about the Body of Richard Dugdale, of Surey, near Whalley, in Lancashire. And how he was dispossessed by God's Blessing on the Fastings and Prayers of divers Ministers and People. The Matter of Fact attested by the Oaths of several creditable Persons, before some of his Majesty's Justices of the Peace in the said County.* These dreadful actings of Satan continued above a year; during which there was a desperate strug-

gle between him and nine ministers of the gospel, who had undertaken to cast him out; and for that purpose, successively relieved each other in their daily combats with him: while Satan tried all his arts to baffle their attempts, insulting them with scoffs and railery; puzzling them sometimes with Latin and Greek; and threatening them with the effects of his vengeance; till he was finally vanquished and put to flight by the persevering prayers and fastings of the said ministers.

No. LXXIV.

A Christian Poet rebuked by a Mussulman.

An anecdote in the *Memoirs of Klopstock*, lately published, shows in a striking manner how much

* The first bargain was made with Mr. Walker when at Nottingham, on the faith of which he removed to Manchester; the second was a regulation adopted by the trustees themselves, during Mr. W.'s absence on a visit to London.

the high adoration paid to Jesus Christ is calculated to shock the feelings of a pious theist. The flame of devotion, which was evidently kindled in no common degree by the sublime poetry of the German bard, was checked and counteracted by a reverential fear, lest he was invading the attributes of the One Supreme. The passage is as follows :

"I was acquainted (says Mr. Cramer) with an Englishman of the name of Eaton, a young man of an excellent understanding, who had made a sufficient progress in the German language to understand Klopstock's poetry, and to be an enthusiastic admirer of him. As he had been consul at Bassora, and had made many voyages to the Levant, Arabic and Persic were as familiar to him as his mother tongue. He related to me a singular anecdote respecting the effect of the Messiah. He once attempted to translate to an Arabian priest, as accurately as the great difference between the languages would permit, a passage in a hymn to Christ. He said that it was impossible to describe the attention with which the Arab listened to it. At length, the blood rose into his face ; he stood up, and exclaimed with vehemence, 'Excellent! but Allah pardon him for having so highly exalted the son.' He then begged Mr. Eaton to proceed, and again rose hastily, with a sort of indignant admiration, continually repeating, 'Allah, pardon him for having so highly exalted the son.'"

No. LXXV.

Degree of D. D.

With relation, in general, to this academical distinction, says Dr. Kippis, (Life of Lardner,) who had the happy art of throwing into his biographical sketches all the multifarious stores of his knowledge and wisdom, it may be observed, that when it is conferred without merit, it cannot give honour; that when it is bestowed upon merit, it becomes a proper mark of respect; and that merit, untitled, can shine by its own

lustre. Though the friends of the late Rev. Hugh Farmer did not procure for him a diploma, his abilities and learning will carry down his name with reputation to posterity. The title of doctor could not have added to the celebrity of such men as Richard Hooker, John Hales, Joseph Mede and William Chillingworth, in the church of England; or of Matthew Poole, John Howe and Richard Baxter, among the dissenters.

No. LXXVI.

Edward the Third a Deep Divine.

In 1339, when Edward claimed the crown of France, in right of his mother, he addressed to the pope and cardinals a justification of his pretensions, containing the following pious analogy :

"If, because the mother is not lawfully admitted to the throne, the son must be understood to be lawfully expelled from the throne, then had not the kingdom of the Jews of right belonged to the holy Jesus, which is against the foundation of our faith to assert. Who, notwithstanding he was the Son of God, begotten in a mystery, without the company of a man, of a female of the royal stem of David, even of the virgin Mary, (who herself was not admitted to the kingdom, nor, perhaps, ought she to be admitted,) yet, by the undoubted certainty of faith, became the true and lawful king of the Jews. And God forbid, that this royal succession of king Jesus should be either an untying or breaking of the legal observance; since he came not to break the law but to fulfil it. Wherefore, this most excellent instance of lawful succession (by right of the mother) may reasonably put to silence the pretended reasons of the enemies of our right in the said kingdom of France; that the Saviour of the world and we (a poor mortal sinner) whom parity of reason, as to this, reconciles together, may not be separated, as to our lawful degree and order of succession, by any vain constitution and forced interpretation of human laws." Barne's Edw. III. p. 127.

No. LXXVII.

Excellent Heretical Maxims.

The Donatists were sturdy heretics. There was no reclaiming by force a people, who held that death in a good cause was not an evil but a benefit.

The Emperor Constans, tired, it should seem, of persecuting such obstinate folk, sent two persons of rank into Africa to endeavour to conciliate them, and at the same time to distribute alms to their poor. As little disposed, however, to value the emperor's kindness as to fear his vengeance, they repulsed his ambassadors, with, *Quid est imperatori cum ecclesia?* WHAT HAS THE EMPEROR TO DO WITH THE CHURCH?

It was also usual with them to say, *Quid Christianis cum regibus, aut quid episcopis cum palatio?* WHAT HAVE CHRISTIANS TO DO WITH KINGS, OR WHAT HAVE BISHOPS TO DO AT COURT?

No. LXXVIII.

A Triumphant Dying Experience.

Father Le Tellier, chancellor of France, under Lewis the 14th, perceiving the approach of death, obtained of the king, by frequent importunities, that the grand affair, THE REVOCATION OF THE EDICT OF NANTZ, should be put off no longer; but that he might have the honour to put the seal to it before he expired. He was indulged, the edict was prepared, the seal was put to it Oct. 18, 1685, and, four days after, it was registered in the chamber of vacations. This superannuated old sinner was so infatuated as to adopt Simeon's words, when he sealed the instrument. It was the last act of his chancellorship, and he died soon after with these

words in his mouth, *I will sing of the mercies of the Lord for ever.* His panegyrist says, "he went on singing the rest of the psalm when he got to heaven." I am not sure of that, (says Robert Robinson,) I only know that all the bishops attended his funeral in their habits, and Archbishop Flechier, a very good man, when he was not ordered to be wicked, preached the funeral oration, said all the fine things he could invent, and declared that to be a PIOUS edict, a triumph of RELIGION, a glorious monument of the PIETY of the king, which condemned two millions of rational beings to ruin for exercising their own reason, in matters of religion, and did so in direct violation of oaths and public instruments, and all the ties that usually bind mankind.

No. LXXIX.

Result of Calvinistic Tuition.

A lady in this kingdom (Scotland) some time ago, having a negro servant, was charitable enough to desire he might be instructed in the Christian religion; for this purpose, she put him under the care of a teacher, who, according to custom, furnished him with catechisms, commented upon them, and made a favourable report of the quickness of his understanding. This the pious lady, in the joy of her heart for saving a soul, mentioned to a clergyman of her acquaintance, adding her request, that he would examine her servant. With this he readily complied, and asked such simple questions as these: "Who was the author of the Christian religion?" "Where Jesus Christ came from?" and "What he came to do in the world?" to none of

which there was any reply made. "My lad," says the clergyman, "I have been informed you understand the principles of Christianity:" "and so I do, sir," returns the other. "And pray," says the parson, "what are these principles?" To which he replied, expressing his opinions in his own words from the confusion he was in, "These, sir, are the principles of the Christian religion; there was an old man and an old woman that robbed an orchard long ago, and for this we are all damned ever since." (*From a Letter to the Protestant Dissenters in the Parish of Ballykelly, occasioned by their Objection against their late Minister.*)

No. LXXX.

Christianity an Innovation.

It has been often urged that the opposition to reformation and improvement in the church at any time, is a virtual justification of the opposition to Christianity on its first introduction; or, to put it in another way, a condemnation of the founders of the new religion. Gibbon, the historian, is an instance of the justness of the argument. In a letter to Lord Sheffield, his obsequious admirer, he says of Burke's book against the French Revolution, "I admire his eloquence, I approve his politics, I adore his chivalry, and I can forgive even his superstition;" and adds, "*The primitive church, which I have treated with some freedom, was itself at that time an innovation, and I was attached to the old Pagan establishment.*"

Misc. Works, 4to. v. i. p. 214.

Lord Sheffield afterwards says [vol. i. p. 226.] that he once heard him argue, "seemingly with seriousness, in favour of the Inqui-

sition at Lisbon, and say he would not, at the present moment, give up even *that* OLD ESTABLISHMENT."

The infidelity of such a man is no dishonour to Christianity. To be consistent, all that justify or practise tyranny, should disavow the Galilean peasant, and openly join the ranks of Bolingbroke, Hume and Gibbon, who were equally distinguished by their contempt of religion and the rights of man.

No. LXXXI.

Fine Saying of Sir Isaac Newton's.

Sir Isaac Newton said, a little before his death, (see Turnor's Collections for a Hist. of Grantham,) "I do not know what I may appear to the world; but to myself I seem to have been only like a boy, playing on the sea-shore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."

No. LXXXII.

The Danger of Innovations.

Wise men, says the well-known Mrs. Lee, in her *Essay on Government*, (see M. R. V. iv. p. 338.) have sometimes preferred existing abuses to proposed innovations. She adds, however, that political scruples may certainly be carried too far, and relates the following anecdote in illustration of her remark.

A king of Spain, overtaken by a storm, wanted a cloak to cover him. The officer who generally placed the cloak on the king's shoulders being far behind, and none of the nobles presuming to offer their cloaks, because it was not their office, the monarch caught a cold, which terminated in a dangerous illness.

REVIEW.

"STILL PLEAS'D TO PRAISE, YET NOT AFRAID TO BLAME."

POPE.

ART. I. *A Course of Lectures, containing a Description and Systematic Arrangement of the several Branches of Divinity; accompanied with an Account, both of the principal Authors, and of the Progress which has been made at different Periods in Theological Learning.* By Herbert Marsh, D. D. F. R. S. Margaret Professor of Divinity. Part I. Cambridge, printed and sold. Sold also by Rivingtons, London. 1809. 8vo. pp. 116.

ART. II. *A Letter to the Conductor of the Critical Review, on the Subject of Religious Toleration; with occasional Remarks on the Doctrines of the Trinity and the Atonement.* By the Same. Cambridge, &c. 1810. 8vo. pp. 37.

The appointment of Dr. Marsh to the Margaret professorship, and his efforts to render the office as useful as possible, have afforded us no ordinary satisfaction. It is happy for the public when such situations are filled by men competent to the duties of them, and zealous in discharging their obligations. Could our wishes prevail, the learned and able translator of *Michaelis* should be seated in the chair of the Regius professor of divinity; persuaded as we are, that he would feel the importance of occupying it in person, and not by deputy.

We admire the good sense and courage with which he has deviated from the practice of his predecessors, both as to the language in which his lectures are composed and the place of their delivery. Former professors read to their classes in Latin—Dr. M. for reasons which he has distinctly assigned, and which bring with

them complete conviction, prefers the use of his native tongue:—former professors were accustomed to meet in the schools the few who chose to attend them—Dr. M. gives his lectures from the pulpit of the university. In his annual publication of them, too, he sacrifices (we thank him for the sacrifice) his individual ease to general utility.

In his preface, he repeats and explains certain observations upon conformity and nonconformity to the establishment, which he thought fit to make towards the close of this first set of Lectures, and for which he has been strongly censured by the *critical reviewer*, to whom, as our readers will have perceived, he has since addressed a letter upon the subject. We shall not overlook the controversy in its proper time and order: for the present, however, we shall satisfy ourselves with taking a summary view of the contents of the

pamphlets before us, and in a future number shall express our opinion of their merits.

The introductory lecture is employed in stating and defending the professor's two deviations, which we have already mentioned, from the custom of his predecessors, and in representing the nature and importance of the study of divinity. Dr. M. considers it as indispensable to describe and arrange its several parts: he shews the necessity of the strictest order in pursuing it: he thinks it incumbent on him to direct his hearers to the sources whence they may obtain information upon the manifold subjects which will gradually come under discussion, and to add some account of the advancement or decline of theological learning. Without disguise, he avows it to be the end of his lectures to confirm the system of faith established at the reformation and contained in the liturgy, articles and homilies of the church of England: he deprecates any attempt to generalize Christianity: he aims at vindicating his more limited design, and concludes with a further illustration of the value of theological knowledge, especially to every man who is desirous of being a good divine of the English church.

In his second lecture, he develops the plan which he had already announced. He condemns the numerous, complex and obscure divisions of theological books that were made by a learned prelate in the university of Oxford, (we believe, the present bishop of St. Asaph,) and commends the simpler and more obvious classification suggested by the author of *Elements of Christian Theology*.

On the four-fold division in use among the German divines, he also bestows the praise to which it is entitled. He next with modesty brings forward, and with his usual good sense and perspicuity justifies, an arrangement rather different from these. On the principle that the several parts of theology should be represented according to their connections and dependancies, he rightly proposes to begin with the *criticism* of the Bible, and then to consider its *interpretation*, its *authenticity and credibility*, its *authority*, its *inspiration*, and its *doctrines*, (which he subdivides into (a) doctrines deduced by the church of England, (b) doctrines deduced by other churches.) His seventh and last branch relates to *ecclesiastical history*.

Dr. M. after again insisting, in the third lecture, on the necessity of order in our theological studies, and on the importance of criticism and human learning, in opposition to those who seek for a conviction of the truth of Christianity in certain inward feelings, describes some of those very useful publications which are known under the name of Introductions to the Bible; some of which have particular reference to the languages in which the Scriptures were written, while others supply information respecting the contents of them. He notices, too, a class of introductory writers who have eminently distinguished themselves by their profound critical researches, e. g. Simon, Michaelis and Eichhorn. Afterwards he enters on a minute examination of sacred criticism, and on a review of what has been done in different ages with respect to this

primary branch of theology. Here he furnishes us with a remarkably clear, interesting and useful history of the formation of Origen's Hexapla.

The history of sacred criticism in the early and middle ages is continued and concluded in the fourth lecture. Dr. M. does not pass over the labours of Lucian and Hesychius in this field, the manner in which the Masora was formed, the origin of the Latin vulgate, the collation of the Philoxenian version with the Greek manuscripts in Egypt, and the revisions of the vulgate by Alcuin, Lanfranc, &c. He says a few words concerning the learned Spanish Jews, Ezra, Maimonides, &c. who, in the twelfth century, laid the foundation of that Hebrew learning which afterwards extended to Germany, and also respecting Reuchlin or Capnio, the father of Hebrew literature among Christians. The professor then refers his hearers, for further information, to the works of Montfaucon, Humphrey Hody, the Buxtorfs and Bishop Brian Walton, to Martianay's Jerom, to Assemani, Mill, Wetstein, Simon, Michaelis, Gloucester Ridley, Professor White and Wolf. In this lecture, no other order could well be observed than chronological order.

In the fifth, Dr. M. treats of the criticism of the Greek Testament, which he familiarly shows to be the key-stone of the arch that supports the fabric of Christianity. As the object which first deserves attention here is to form, as far as is practicable, a genuine text of the N. T. he inquires into the causes of the variations of the MSS. and into the remedies which have been applied to this evil. In

recording the attempts which have been made in later ages to restore the text to its original purity, he judges it necessary to give a description of the critical editions of the G. T. This description he divides into two periods; the one commencing with the first printed edition and ending with the Elzevir edition of 1624; the other including the critical editions which have appeared from that time to the present. He observes that the first printed edition of the *whole* G. T. is that which is contained in the Complutensian Polyglot; and he proves, in the remainder of the lecture, that it is of little or no value.

The same subject, the criticism of the G. T. is continued, in the sixth, down to the formation of the *textus receptus*. A minute description is given of the editions by Erasmus. Those by Colinæus, Robert Stephens and Beza, and that printed by Elzevir, are enumerated and appreciated; and the professor concludes that the text in common use was copied, with a few exceptions, from the imperfect text of Beza.

Dr. M. thus finishes the first period in the critical history of the Greek text; proposing to enter on the second in Easter term of the present year. But as nearly twelve months would elapse before the lectures could be renewed, he thinks proper to make some general observations on the scope of those labours of the learned which belong to the second of the periods already mentioned, on the unanimous declaration (so he deems it) of the Greek MSS. of the N. T. in favour of the doctrine of the Trinity, and of the atonement by Jesus Christ, on the au-

thenticity of the Bible, the divine origin of the gospel and the doctrines of the church of England. His paragraph on the last of these topics is copied in p. 621. of the fourth volume of our Repository.

In consequence of what the learned professor has remarked concerning the unreasonableness of dissent from the doctrines of the established church, the critical reviewer, it appears, has charged him with the spirit of persecution, ranked him among the enemies of religious liberty, and ascribed his language to the influence of mercenary and disgraceful motives. Under these accusations, Dr. M.

has not been silent. In his letter to the critic, he disclaims with indignation the imputation of wishing to exercise or recommend persecution: he endeavours to show that he has said nothing which, as a protestant and a clergyman, he had not the privilege—nothing which, in his situation, it was not expedient—to declare. The charge of intolerance he retorts upon his censor: he asserts his firm conviction of the truth of the established creed, and, both in his text and notes, offers a vindication of himself from certain attacks which have been made upon his personal views and conduct.

(*To be continued.*)

ART. III. *The Importance and Necessity of Learning to Christian Ministers. A Sermon, preached Tuesday, June 12, 1810, at Worship Street, before the General Baptists' Annual Assembly. By George Smallfield. Published by Request. 8vo. pp. 33. 1s. Eaton.*

This Sermon does great credit to the preacher, and to the auditory who requested its publication. It applies particularly to the General Baptists, whose want of well-educated ministers is becoming every day more apparent to themselves. We trust it will have the effect of arousing the denomination to adequate exertions to supply a deficiency that threatens to be extremely hurtful to some of their congregations.

There is one excuse for the neglect of educating ministers amongst the General Baptists, not noticed by the preacher; namely, that the Calvinists are educating mini-

sters for them. We are not disposed to repress the hope that frequent conversions will take place in the teachers of religion from a less to a more rational system of faith; but it surely is not wise in any people to rely for articles of prime necessity upon imports from their neighbours. Besides, learned preachers, like great capitalists in trade, are wanted to ensure such a supply. And there is no danger of any sect having too many able teachers; for, as in trade, the supply creates a demand; ministers in a thousand instances create congregations.

POETRY.

ADDRESS

*To the Gentlemen who composed the Meeting
for carrying into effect the Plan of the
Lancastrian School, at Newcastle upon
Tyne, March 23, 1810.*

Ye gen'rous patrons of the friendless
race,
Ye whom compassion's noblest feelings
grace,
Ye who can feel for sorrows not your
own,
Whose bosoms yield to pity's melting
tone;
Blest be each effort which this day is
made,
The helpless child of penury to aid:
May heav'n's high King this day your
meeting bless,
And crown your virtuous wishes with
success!
Ye, who have sigh'd when poverty's
lost child
Has met your sight, untutor'd, rude and
wild,
Or wept when vice, of ignorance the
fruit,
Has nipt each fairer blossom to the root;
Your breasts may now with gen'rous
warmth expand;
Now may you stretch the kind assisting
hand,
And at your word a fabric soon will rise,
Form'd to delight the true-born patriot's
eyes;
Where the rude child of ignorance may
learn
The paths of truth and virtue to dis-
cern;
May, from a state unfeeling as the sod,
Spring forth, the praise and glory of his
God.
You, who now meet to aid this gen'-
rous cause,
Be your's the meed of well-deserv'd ap-
plause;
May that sweet inmate of the virtuous
breast,
A self-approving conscience, make you
blest;
May public good each gen'rous bosom
fill;
May kindred love your ev'ry word in-
spire;
Drive ev'ry ruder feeling from your mind,
And make each thought benevolent and
kind.

Oh! let it with the bigot sectary rest,
For different creeds to quarrel and con-
test;
Far be all party spirit from your mind,
But let one object ev'ry bosom bind;
Nor let one tongue or thought or wish
express,
Save that blest wish—the helpless poor
to bless.
So on that day, when the great Judge
of all
Shall his assembling flock around him
call,
Be your's the joy to hear the hapless race,
Whom you had led to seek the paths of
grace,
Receive this joyful sentence for their
doom,
“Ye bless'd children of my Father,
come.”
And think 'twas you who led their mind
at first
Through the dark shades of ignorance to
burst;
The sacred word of God to read and
know,
To shun the dreadful paths of vice and
woe;
And learn by heav'n's blest precepts how
to rise
To endless bliss in mansions of the skies.

To the Editor of the Monthly Repository.

SIR,

I think you will agree with me that
the following “Effusion,” written by
the celebrated Sir Walter Raleigh, a lit-
tle before his execution, breathes both a
pious and poetical spirit; though it un-
doubtedly partakes of the quaint anti-
theses for which that age was so remark-
able, and is tainted with doctrinal senti-
ments which disgrace and obscure the
gospel of Christ. It is styled,

SIR WALTER RALEIGH'S PILGRIMAGE.

Give me my 'scallop shell of quiet,
My staff of faith to walk upon,
My scrip of joy, (immortal diet,)
My bottle of salvation,
My gown of glory, (hope's true gage,)
And thus I'll take my pilgrimage.

Blood must be my bodie's only balmer,
No other balm will there be giv'n;
Whilst my soul, like a quiet palmer,
Traveileth towards the land of heav'n;

Over the silver mountains,
Where spring the nectar fountains;
There will I kiss
The bowl of bliss,
And drink mine everlasting fill
On every milky hill.
My soul will be a-dry before,
But after, it will thirst no more.
I'll take them first
To quench my thirst,
And taste of nectar-suckles
At those clear wells
Where sweetness dwells,
Drawn up by saints in chrystal buckets.
Then by that happy blestful day
More peaceful pilgrims I shall see,
That have cast off their rags of clay,
And walk, apparell'd fresh, like me.
And when our bottles, and all we
Are fill'd with immortality;
Then the blessed parts we'll travel,
Strow'd with rubies thick as gravel:
Scalings of diamonds, sapphire flowers,
High coral walls, and pearly bowers.
From thence to heaven's br beless hall,
Where no corrupted voices brawl;
No conscience molten into gold;
No forg'd accuser bought or sold;
No cause deferr'd; no vain-spent jour-
ney;
For there *Christ* is the king's attorney,

Who pleads for all without degrees,
And he hath *angels*, but no fees.

And when the twelve grand million jury
Of our sins, with direful fury,
'Gainst our souls black verdicts give,
Christ pleads his death, and then we live.
Be thou my speaker, taintless pleader,
Unblotted lawyer, true proceeder:
Thou wouldst salvation, e'en for alms,
Not with a bribed lawyer's palms.

And this is mine eternal plea,
To him that made heav'n, earth and sea,
That since my flesh must die so soon,
And want a head to dine next noon,
Just at the stroke when my veins start
and spread,
Set on my soul an everlasting head.
Then am I ready, like a *palmer* fit,
To tread those paths of which before I
writ.
Of death and judgment, heav'n and hell,
Who oft doth think, must needs die well.

The man, who, with eternity just be-
fore him, could write in this manner,
was, by his enemies and persecutors,
called an atheist!!! B.

OBITUARY.

1810, April 11, of a fever, on board
the Walthamstow, East Indiaman, on
his return from Bengal, in the 21st year
of his age, Mr. JOHN TOWILL
RUTT, jun. eldest son of Mr. J. T.
Rutt, Goswell Street.

*Man cometh forth like a flower, and is
cut down.*

*The Lord bath taken away,—blessed be
the name of the Lord.*

*The sea shall give up the dead that are in
it,—and all shall be made alive.* R.

1810, May 18, aged 75 years, at
Dover, Mr. JOHN IGGLESDEN. He
was a native of Tenterden, where he
was brought up in agricultural employ-
ment. Being 18 years of age, he went
to sea, and becoming the master of a
vessel, he made several voyages to the
United States. In the course of this
employment, he was three times nearly
drowned, being taken up each time in
all human probability dead. The last
instance of his escape and recovery was

so extraordinary, and impressed his mind
with such a sense of an overruling Pro-
vidence, that he used to observe the an-
niversary of that day as a day of fasting
and pious thanksgiving until the last
year of his life. He quitted the sea in
the year 1770, when he came to Dover;
and having engaged a share in the bath-
ing machines and herring fishery, he united
himself to the General Baptist Society
meeting in that town. In the year 1781,
he was chosen a deacon of that congre-
gation. His character as a member of
society was truly exemplary, being well
known in the town and neighbourhood.
He was so universally respected, that
even envy and ill-nature were scarcely
known to lift up an arm against him.

Mr. I. had for some years retired
from business, and having a large family,
all of whom were married and settled in
the neighbourhood, he passed a great
portion of his time in going from house
to house to administer that counsel which

but too seldom succeeds with young people. But the subject of our memoir had the happiness to perceive that his labours were not in vain; and his attention to the widows with their infant families, which the course of Providence threw under his protection, afforded a striking proof of his paternal benevolence. Having been for the last two years visibly breaking in his constitution, he was several months confined to his bed, where he enjoyed the kind visits of a large circle of friends, amongst the most constant of whom was the very worthy clergyman of the establishment in whose parish he resided. On the Sunday following his decease, a sermon was preached on the occasion from those words of Paul which he had selected for the purpose, "*There remaineth, therefore, a rest for the people of God.*" A large and respectable audience attended, whose tears were mixed with those of his surviving relatives. Indeed, all who knew him were struck with his venerable appearance, admired the primitive simplicity of his manners, and entertain an unfeigned respect for his memory.

Dover.

B. M.

1810, May 20, in the 78th year of his age, the Rev. THOMAS ROBINS, of Daventry, Northamptonshire. He was born in the year 1732, at the village of Keysoe, in Bedfordshire, where his father, a respectable farmer, lived to an advanced age. He was a man of a superior understanding and exemplary piety, who brought up a numerous family in a reputable manner. This his third son, being early inclined to literary pursuits and to the office of the ministry, among Protestant dissenters, had the principal part of his grammar education at Woolaston, in Northamptonshire, which he finished under Mr. (afterwards Dr.) Aikin, who, for many years, kept a boarding-school at Kibworth, near Market Harborough. From thence, at the usual age, he removed to Northampton, where he entered on a course of academical studies under the superintendence of the great and good Dr. Doddridge. But the doctor being removed by death within little more than a year after he began his course, (which was in October, 1751,) the Rev. Caleb Ashworth, of Daventry, was chosen principal tutor, whom the doctor had recommended as his successor. As soon as due accommodation could be provided, the academy was removed thither, and there

Mr. Robins, with several others of the students. (among whom was the late Rev. Nathaniel White, of the Old Jewry,) pursued and finished his studies.

In these several situations it was observed, that he was greatly beloved by his fellow pupils, for his amiable temper, and much distinguished by his tutors, as a youth of very promising abilities and diligent application, as well as of a truly pious disposition; so that high expectations were then entertained of him; and it is well known to many acquainted with him, especially to those who attended his ministry, that those expectations were not disappointed.

The first congregation in which he statedly exercised the ministerial office was at Stretton, in Warwickshire, which was about the year 1756, and shortly after he married a daughter of Mr. Clark, of Attleborough, near Nuneaton, who died some years before him. Though he received ordination to the pastoral office while he was at Stretton, not considering that as a situation for any long continuance, such was his delicate sense of honour, that he would not suffer the congregation to be at the expense attending it, but took it upon himself.

In the year 1761, he received an unanimous and pressing invitation from a congregation at West-Bromwich, in Staffordshire, which he was induced to accept; and there he continued about fourteen years, much beloved by his people, and highly acceptable as a preacher in the neighbouring congregations, as well as greatly respected by their ministers. Indeed, he had so many friends and agreeable connections in that populous district, and found his services so acceptable and useful, that his situation was extremely pleasant to himself, and he felt no inclination to leave it, but considered himself as fixed for life. Providence, however, had otherwise determined.

Upon the death of the Rev. Dr. Ashworth, of Daventry, in the year 1775, the trustees of the academy immediately thought of Mr. Robins, as his successor; and all the friends of that institution, who were acquainted with him, concurred in the opinion that he was the fittest person to undertake the office of divinity tutor in that seminary. He was also generally deemed equally suitable to fill the vacancy in the congregation, the members of which unanimously expressed the same opinion. Accordingly, ap-

plication was soon made to him for both these purposes.

But he was so attached to his present situation, and was possessed of so much humility and diffidence, that he was extremely averse to listen to the proposal, and for a time appeared resolutely determined against accepting it. At length, however, by the persevering importunity of his friends, who were concerned for the welfare of the academy, and particularly of the Rev. Mr. Job Orton,* to whose judgment he had always paid great deference, who urged the great importance of the situation in point of usefulness to the interest of learning and religion among the Dissenters, he was induced to sacrifice his inclination to a sense of duty; nothing short of which they who best knew him were persuaded would have influenced him to such a change of situation, and to venture upon so new and difficult a sphere of action, the thought of which for a considerable time filled his mind with terror.

Having, however, once decided, and being conscious of no improper motive, he applied himself with great assiduity to prepare for the arduous duties which lay before him, in a humble dependence upon the divine aid. And how well he was qualified for the work of a tutor, to which he was so much averse, how ably he fulfilled the duties of that important office, how much he was revered and beloved by his pupils, many yet living, who had the privilege of being under his care, will bear a willing testimony. And he himself had the pleasure to find, what he was constrained on a short trial to acknowledge, that the difficulties of the office were far less, and the encouragements far greater, than he had imagined. The academy under his superintendence continued to flourish, and he was instrumental in supplying the churches with several ministers who did him honour, and who proved useful in the situations in which they were fixed. His church and congregation also continued in a prosperous state.

But this bright scene was of short continuance, and a dark cloud soon overshadowed it. He had not occupied this important and useful station more than about six years, before it pleased God, in his mysterious Providence, to lay him aside from his work both as a minister and a tutor. Having occasion to spend a

sabbath at Kettering, and to supply that large congregation, under the care of Mr. Toller, who had been one of his pupils, he was prevailed upon to preach a third time, though he had a cold upon him. This extraordinary exertion brought on him a hoarseness, which, for want of timely care in desisting from public services, continued to increase, till it issued in the total loss of his voice; for the recovery of which all the best means that were used proved ineffectual. Being thus rendered incapable, not only of conducting the public worship of the congregation, but of delivering lectures to his pupils, he resigned both these offices, in the year 1781. Though the patrons of the academy wished him to continue in the family, merely to superintend the business of it, and generously offered to provide all the assistance which should be found necessary, such was his delicacy, that he thought it his duty to withdraw himself entirely from a station, the duties of which he was no longer able to discharge, much to the regret of all with whom he had been connected.

Not having property sufficient to subsist upon without some other employment, having greatly diminished what he once possessed by his liberality to some of his relations, he took a shop in the town, and engaged in the business of a bookseller and druggist; from which, through the blessing of Providence and the respect of the whole neighbourhood, he derived a comfortable support, though no great emolument. And in this employment he continued, with great humility and contentment, to the last.

Though not robust, he in general enjoyed a tolerable share of health and spirits, till he began to feel the usual infirmities of advancing age; which increased more rapidly in the last year of his life, and at length he was reduced to such a state of imbecility, that, though not destitute of the comforts of religion, he wished for his dismission.

The dissenters in Daventry having no burying-ground, his remains were interred in that of the parish-church, on Friday, May 25, which were attended to the grave by seven of the neighbouring ministers, all of whom held him in the highest esteem; besides Mr. Watson, the pastor of the church in which he had formerly presided, and whose ministry he constantly attended, so long as he was

* See his Letters to Dissenting Ministers, and particularly those to Mr. Robins.

able, who had enjoyed the happiness of being one of his pupils. And the procession was attended by a number of as sincere mourners as ever followed a corpse to the grave.

Mr. Watson preached the funeral sermon on the Lord's day following, to a crowded auditory. The substance has been published, together with a Memoir, from which this article is extracted. The Rev. Mr. Toller, who had a peculiar intimacy with Mr. Robins, from the time that he finished his studies under his direction to the last period of his life, delivered a pathetic discourse to his own congregation at Kettering, on the Sabbath following the interment, on 2 Kings ii. 12. *My father, my father, the chariot of Israel, and the horsemen thereof, &c.* when, after a just encomium on the virtues of the deceased, he added,—“There may have been more brilliant, striking, nay useful characters; but taking him altogether, and considering his character as a whole, it was the most consistent, accurate and complete that I ever knew. Many a time have I left his company with this reflection,—Surely this is *the disciple whom Jesus loves.*” The clergyman also, who officiated at Mr. Robins's funeral, bore an honourable testimony to his worth, in the presence of a large company of attendants at the house of mourning.

Though Mr. Robins was peculiarly qualified to instruct the public, so low was his estimate of his own talents, that he never published any thing with his name, except an Abridgement of a large manuscript treatise of Mr. Matthew Henry on Baptism, in the possession of his two daughters, who were members of the church of which Mr. R. was pastor at West-Bromwich, and at the request of several who had perused it, who justly thought it too prolix. This Abridgment was executed in a manner that did great credit to his judgment. The only piece of his own composition, was drawn up at the earnest request of a friend, for “The Protestant Dissenter's Magazine,” and this was anonymous, viz. “Memoirs of the Rev. Thomas Strange,” minister at Kilsby, in Northamptonshire; which was afterwards prefixed, with some small alterations, to a volume of Mr. Strange's Posthumous Sermons. And it has been commended by the best judges, as a very interesting and instructive piece of biography, which showed with what advantage he might have appeared as an author.

After he was laid aside from his public services, he was often solicited by some judicious friends, to publish a volume or two of his Sermons; but so low was the opinion which he entertained of them, that he could not be prevailed upon to do it. A friend, some short time since, requested his permission to select a small number from his manuscripts, and to print only a few copies for the private use of himself and some of his acquaintance, offering to defray the whole expense; but he would by no means yield his consent. This may, perhaps, be censured, as carrying the virtue of humility to a culpable extreme.

This Obituary of this excellent man shall close with an encomium of him already before the public; than which scarcely any thing can be conceived to afford a stronger testimony to his worth. It is from the pen of the Rev. Thomas Belsham, who had the best opportunity for appreciating his virtues and his talents, from his intimate connexion with him, both in the academy and the congregation; and it was written long after that change in his own theological system, on account of which he honourably quitted his connexion with both.—In his “Discourse at Hackney, on the resignation of his office there, May 5, 1803,” Mr. Belsham has the following note.

“In the year 1781, I was appointed by Mr. Coward's Trustees, tutor of the academy at Daventry, in succession to the Rev. Thomas Robins, who was, in consequence of the loss of his voice, under the necessity of resigning that honourable and important situation, which for several years after the death of Dr. Ashworth, he had filled with great reputation, acceptance, and success. The uncommon talents and virtues of this most excellent person, (who, I trust, will pardon me for introducing his name on this occasion,) can only be exceeded by that extraordinary degree of humility and self-diffidence, which, unfortunately for the world, has confined within comparatively a very limited sphere, the beneficial influence of those various acquisitions, of that singular facility of communicating instruction, and of that eminent example of rational piety, which, in a more public and conspicuous situation, might have been productive of the most signal benefit to mankind.”

1810, Sunday, June 10, died, aged 19, SARAH, youngest daughter of the late Rev. Edward PROWITT, Unitarian

Baptist minister, in Newcastle upon Tyne, (of whom see a Memoir in the Monthly Mag. for August, 1802,) who closed a short but amiable life in the exercise of calm and patient acquiescence under the pains of a lingering disease, and of cheerful reliance on the accomplishment of the promises and hopes of the gospel.

1810, June 10, at Manchester, the Rev. Dr. Barnes, of Manchester, in the 64th year of his age.

1810, On Friday, June 29, died, in the 30th year of her age, Mrs. LOVE-DAY MAJOR, wife of Mr. Robert Major, of Pool. About twenty-four hours before her death, she was delivered of a son, who survived but a short time. An affectionate husband and five children remain to feel and lament this serious deprivation of Providence. The estimation in which she was held, the suddenness of the event, and the idea of

a young family left destitute of maternal care and tenderness, awakened, in an extraordinary manner, the sensibility and regret of all ranks, even where there was no personal acquaintance. She was interred in the family vault, in the burying ground of the Old Unitarian Meeting-house, on Wednesday, July 4, and a funeral sermon was preached on the Sunday following, from James iv. 13, 14. to a very numerous and respectable audience.

Mrs. M. possessed very superior natural abilities, which were considerably improved by reading. Her sentiments on religion were those entertained by Unitarians; and lately, she has often expressed to several of her friends the great satisfaction and comfort which she derived from the inestimable writings of the late Mr. Lindsey and Dr. Priestley.

Pool, July 14, 1810.

R. S.

INTELLIGENCE.

QUAKERS' YEARLY MEETING.

The Epistle from the Yearly Meeting, held in London, by Adjournments, from the 23d of the Fifth Month, to the 1st of the Sixth Month, 1810, inclusive, To the Quarterly and Monthly Meetings of Friends, in Great Britain, Ireland, and Elsewhere.

Dear Friends,

In turning our minds towards saluting you with an epistle, and particularly as the subject came more closely under attention, an encouragement was felt, which induces us to believe that in so doing we shall be in the way of our duty: and when that precious love which binds together the various members of the spiritual body is in dominion, this duty is freely fulfilled. And as the collected church of Christ, gathered into his name, and baptised into his spirit, must abide under this powerful influence to guide its proceedings; so also the members, in their separate allotments, can find no surer means of being preserved, each in the way of his own duty, or of contributing, each his share, to the common welfare, than by experiencing "the Love of God" renewedly

"shed abroad in their hearts."* But we know that the love of earthly things too often prevails, the harmony of even religious society is interrupted, yea even many become spiritually "robbed and spoiled."† Dear friends, all of you who may hear or read this our tender salutation, let us address you in the language of the evangelical prophet, "Arise, Shine:"‡ you to whose hearts the Lord, in his never-failing mercy, may direct the words of his servants, which of you can say that your "light is" not "come?"§ Let it then be displayed in conduct. Keep in view the two great commandments of perpetual obligation; the love of God, and the love of our neighbour. The latter is the ground of our Christian discipline, and the former is the life of our spiritual worship. And we are persuaded that if, through the

* Rom. v. 5.

† Isa. xlii. 22.

‡ Ch. lx. 1.

§ Gal. ii. 20.

redeeming power of the Lord, and by continuing in his fear and under his guidance, we become settled in these holy dispositions—if, to use other words, with gratitude, watchfulness, and lowliness of mind, we improve these holy gifts of grace, they will never be taken from us; but will remain and expand, when the veil of flesh shall be removed, and a nearer access be opened to the Fountain of Love, in a blissful immortality.

At these annual assemblies, when we are receiving accounts of the state of the meetings which this Yearly Meeting superintends we have too often occasion of grief, in hearing of defects which do not comport with a people professing to be spiritually minded. Such are from various quarters reported to us this year. Yet we are not disposed to enumerate them now, though we can readily trace their origin. But let us remind every one amongst us, that it is better to be willing to trace each the origin of his own defect, than to compose his mind by considering it a small one. The more we can abide under a sense of our own wants, the readier and the more earnestly shall we apply for help to Him upon whom help is laid. And probably the natural unwillingness there is in the creature to feel in itself a testimony to its own unworthiness, is one great reason why no more are raised up as testimony-bearers to the Lord's all-sufficiency and goodness. It can scarcely be denied, that faithful labourers in his vineyard are still wanting. We noticed, in our last year's epistle, the removal of many, who, according to our power of spiritual perception, might bear that appellation. The information of the present year has added to the list of the dead, who, we doubt not, have died in the Lord; and is a repeated call to the living to look well to their foundations. This call also has additional force, when we consider that other faithful servants are verging to the same solemn period: a period which, though to them it may be unspeakably blessed, will deprive the church of their labours, and of the secret travail, sympathy, and prayer of their spirits.

It is certainly not easy to compress the wants of the church in one comprehensive term; but it seems as if one of the watch-words, peculiarly worthy of

attention in the present day were, DEDICATION. Remember, dear visited friends, that when Christ invites you to submit to his yoke, he declares it to be easy; while the yoke of disobedience is known to be heavy. Thus, while we are inviting you to faithfulness, by the losses which we are ready to deplore, in the departure of servants and of handmaids; and by the joy that opened on their view as they were entering on that nearer union with their Lord; with Him "of whom the whole family in heaven and earth is named;"* we may truly say, Brethren, Sisters, "ye are all called unto liberty,"† even "the glorious liberty of the children of God."‡ And it is with thankfulness that we perceive, as also we hinted last year, that very many of our beloved young friends of both sexes, seem sensible that the Lord's preparing hand is upon them. How then do we desire that these may persevere in the path of dedication; yea, that in their love and service, they may "go on from strength to strength;"§ until, having fulfilled their due measure of suffering, every one of them may "appear" with final acceptance "before God in Zion."||

The amount of the sufferings reported this year on account of tithes, priests' demands, and those called church rates, and for military demands, is upwards of twelve thousand six hundred and seventy-eight pounds. In our last year's epistle we adverted to the imprisonment of a few young men, under the militia laws, and expressed our apprehension that more cases of that kind would follow. Our belief of the attachment of many of our youth to their peaceable testimony, induced this apprehension, and it has been verified by the confinement of several more on account of the local militia, and of one for the common militia. Though these temporary sacrifices of liberty demonstrate a disposition which endears them to our hearts; nevertheless, we cannot forget that they are yet but in the beginning of their course of devotedness; and, as is the case in various ways with many others of our precious youth, are now only "girding on the harness." If, dear youth, you are allowed to receive a peaceful reward for your early submission to duty, gratitude prompts you still to keep your eye to your holy guide, for further manifestations of his

* Eph. iii. 15. † Gal. v. 13. ‡ Rom. viii. 21. § Ps. lxxxiv. 7. || Ibid.

will, and for further proofs of his protecting care. And know assuredly, that if your days are prolonged to a period at present remote, and you are preserved in the fear of the Lord, these, and all your morning acts of humble attachment to his cause, will be sweet in your remembrance.

We have received at this time epistles from all the North American Yearly Meetings; in which, besides the general vigilance over the welfare of the society, we find a continuance of attention to the same objects of more general concern, which we mentioned last year; namely, the state of the black people still held as slaves, and the measures employed for civilizing the Indian natives. The Epistle from Ireland has been particularly grateful to us, and we have not failed to testify our unity with friends in that nation by a few affectionate words of reply. Living as we do under the same government, and above all professing the same holy and uniting principle, we are inclined at this time to commend our friends of the sister nation, to the continued cordial remembrance of their brethren on this side the channel.

Now, dear friends, we would mention one subject which at this time has been under our notice; a caution to all, to use moderation in their manner of living; and in this way to seek relief from the increasing expense of the times in which we live, rather than by engaging in more extensive and often hazardous schemes in trade. By these latter means the mind becomes encumbered and unfitted for religious service, yea, often for religious thought, and for breathing daily after the spiritual riches which are to be enjoyed in close communion with God. And let us beseech you to consider how distant from the state, which endeavours to stand resigned to give up all, if required, is that state which indulges itself in ease to the full extent of its power, or is endeavouring, by multiplied adventures in trade, to acquire that power, which it covets for the purpose of worldly enjoyment. We believe, however, and we are glad in believing, that there are numbers who act upon sounder principles than these; who knowing, as saith the apostle, that "the fashion of this world passeth away,"* are really desirous

of using "this world as not abusing it." These, we would encourage to hold on in the way cast up before them, trusting in the Lord, who hath declared that all things necessary will be given to those who seek first his kingdom. Thus trusting, and endeavouring to apply to him in secret supplication, in the difficulties that must in a state of probation be the lot of all, we may humbly hope that, in our several proportions, we shall grow in the truth individually; and that, coming up in our allotments in the church militant, our various meetings will also, whether more or less as to number, experience among them a 'growth in the truth.'

But, dear friends, there is one attainment which, at this time, we are earnest to remind you of; an attainment, without which no other gift can be permanent and certain. We want to press on you the never ceasing duty of humility and lowliness of mind. Even our blessed Lord declared himself to be "meek and lowly in heart;" and can any one, expecting salvation by him, be exempt from the need of possessing the same holy temper? However great the talents with which he may have endowed us by nature, or however he may replenish our souls with the more excellent gifts of his Holy Spirit, still we have nothing which we have not received; and we can have no sound reason for setting at nought the least of our brethren—for whom, let us remember, equally as for us, Christ died. Let us then, dear friends, be willing to examine ourselves, and know whether we are indeed humble followers of a lowly-minded, though omnipotent Saviour. If we feel a deficiency of humility, let us pray for an increase, and for assistance to check the springings up of its dreadful opposite, Pride; and if we are not without some ground of hope that we are endowed, in good degree, with an humble heart, we shall certainly be encouraged still to supplicate for its continuance. Finally, dear friends, whether, with the beloved disciple, we address you as fathers, or as young men; whether, without regard of sex or station, our love in Christ now salutes the aged or the rising generation; remember, that it is "the meek whom the Lord will teach his way:"† and

* 1 Cor. vii. 31.

† Psal. xxv. 9.

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thus taught, and receiving with un-reserving heart, the holy doctrine, "Grace and peace" will be multiplied, "from God our Father, and the Lord Jesus Christ."*

Signed in and on behalf of the Meeting.

JOHN WILKINSON,
Clerk to the Meeting this year.

ANNUAL MEETING OF THE WELSH UNITARIAN GENERAL BAPTISTS.

The annual association of the Welsh Unitarian General Baptists, was held on Tuesday the 29th and Wednesday the 30th of May last, at Langydeirn, in the county of Caermarthen. On Tuesday evening, the service was begun by the Rev. Benjamin Lewis, who read the Scriptures and prayed. The Rev. Thomas Jenkins then preached from 2 Cor. iv. 1. and the Rev. William Morris from Acts v. 41. 42, and concluded with prayer. On Wednesday morning the Rev. Timothy Davies began the service by reading the scriptures and prayer. The Rev. Evan Lloyd preached from Heb. xii. 3, and the Rev. David Oliver from Matth. xxii. 37, and con-

cluded with prayer. After this a conference was held, which afforded all present the highest satisfaction. It appeared that Unitarianism had continued to make a rapid progress among the General Baptists, there being now in South Wales not less than 12 Unitarian Baptist congregations. Some conversation was introduced on the subject of the Unitarian Fund, and the best method to be adopted in aid of its proceedings in Wales, but the subject was dropped with an understanding, that it should be brought forward at the annual meeting of the Welsh Unitarian Book Society, about to take place.

SOUTH WALES UNITARIAN BOOK SOCIETY.

The South Wales Unitarian Book Society held its annual meeting on Wednesday the 20th and Thursday the 21st of June; the former day at Pant-y-defaid, and the latter at Llwyn-y-Groes,† in Caermarthenshire. The Rev. John Evans, of Ilchester, began the service on Tuesday evening by reading and prayer. He was followed by the Rev. Benjamin Phillips, who preached from Matt. xxii. 42. and the Rev. D. Oliver, of Gellionnen, who preached from Mark xvi. 15, and concluded with prayer. On Thursday morning, the Rev. D. Oliver began the service with reading and prayer. The Rev. Thomas Davis, of Lampport, then preached from Romans i. 16, and the Rev. John Evans, of Ilchester, from Philippians iii. 8, and concluded the service with prayer.

After the service, the society proceeded to business. The proceedings of the committee for the past year were approved; it was resolved to encourage the

Rev. John James to publish his three tracts on the Doctrine of the Atonement, which were announced as ready for the press; and also to encourage the Rev. Thomas Evans to publish a small volume of original hymns (in Welsh) for Unitarian worship. The next meeting was fixed to be held at Neath; preachers, the Rev. John James and the Rev. Benjamin Phillips.

Some regulations were proposed and acceded to, (part of them, however, subject to the consideration of the committee of the Unitarian Fund,) for the diffusion of Unitarianism through the Principality by means of preaching. It was proposed to divide South Wales into three districts: each district to be visited four times a year by the ministers alternately, two at a time. The ministers to be employed in these missions are such as are acknowledged by the Unitarian body, and taken indiscriminately from both Pædo and Anti-pædo Baptists.

* Rom. i. 7.

† These two meeting-houses are about seven miles apart, and are both under the pastoral charge of the Rev. John James, a very respectable and zealous Unitarian minister.

SOUTHERN UNITARIAN SOCIETY.

The anniversary of the Southern Unitarian society was held at Poole, Dorsetshire, on Wednesday, 27th of June. Public worship was performed in the Old Unitarian meeting-house, in Hill Street. The Rev. Russel Scott began the interesting service with prayer and reading the Scriptures; and the Rev. W. Blake, of Crewkerne, preached a most excellent and impressive sermon from Rom. xiv. 5, latter part; the publication of which is anxiously expected. In the evening, the Rev. T. Howe, of

Bridport, delivered a very animated and appropriate discourse from Mark xii. 28, 29, which was received with the highest approbation by all present.*

For the respectability of this meeting, we are obliged to very few of the non-resident members.

Six new members were added to the society. J. Kirkpatrick, esq. has resigned the office of treasurer, which now devolves on the secretary, J. Fullagar, esq.
R. SEAWARD.

NORTHERN UNITARIAN BOOK SOCIETY.

The annual meeting of the members of the Northern Unitarian Book Society, and the associated ministers of the counties of Nottingham, Derby, and the south of Yorkshire, was held at Sheffield, on the 27th of June last. The morning service was conducted by the Rev. Mr. Townsend, of Elland, and Mr. Taylor, of Nottingham; and that in the evening by the Rev. Mr. Davies, of Belper, and Mr. Jones, of Duffield.

Two excellent and appropriate discourses were delivered on the occasion. The first by Mr. Taylor, the subject of which was taken from the 10th chap. of Paul's Epistle to the Romans, and

the second verse; the last, by Mr. Jones, was founded on the 15th verse of the 3d chap. in the Revelations.

The meeting was respectably attended; and we are happy to inform the public, that the book society is in a very flourishing condition. Some new subscribers were added to the list already printed, and the Rev. Mr. Meanley, of Stannington, has accepted the office of secretary for the ensuing year.

The next meeting will be held at Derby, on the last Wednesday in the month of June, 1811. The gentlemen appointed to preach are the Rev. Mr. Townsend and Mr. Whitelegg. N. P.

LINCOLNSHIRE AND CAMBRIDGESHIRE UNITARIAN ASSOCIATION.

On Wednesday, June 27, the associated Unitarian ministers, in Lincolnshire and Cambridgeshire, and several of their friends from different congregations, met at Luton, in the former county, and had a public service in the evening. Mr. Wright, of Wisbeach, opened the meeting, by reading the Scriptures and a short address, explanatory of the character and design of the association. Mr. Grundy, of Nottingham, performed the devotional part of the service, and Mr. Vidler, from London, preached on the good confession of our Lord before Pilate, John xviii. 37. In the discourse he clearly showed that the truth spoken of in the text intends the gospel; that the end of Christ's being born and the object of his mission, was, that he might testify and confirm the truth of God as contained in the

gospel; that his coming into the world meant his entering on his public ministry; and that his death was not the principal, but subordinate end of his coming, as it arose from his faithful execution of his mission, and confirmed his testimony.

On Thursday, June 28, the association was held, and the services were numerous attended. Mr. Worsley, of Lincoln, read the Scriptures, and performed the devotional part of the service, which began at eleven o'clock. A double lecture was delivered by Mr. Vidler and Mr. Grundy. The former preached an excellent discourse on mystery: he was peculiarly happy in his illustrations of the absurdity of the popular notions about teaching and believing mysteries, and in explaining the scriptural meaning of the term; the latter followed with

* It would afford great gratification to all his friends, and particularly to the congregation in Poole, if Mr. H. would permit his Sermon to accompany Mr. Blake's before the public.

a very suitable discourse on the simple humanity of Christ; in which he with much clearness and ability refuted the objections of Trinitarians, and explained the various passages of Scripture which are quoted in support of the Trinity, the Deity of Christ, his equality with the Father, and his pre-existence. Mr. Thomas, of Horncastle, concluded the service with prayer. At two o'clock, the ministers and their friends dined together, to the number of seventy-three. After dinner several sentiments were given from the chair, which occasioned various addresses to be made to the company by Messrs. Vidler, Grundy, Platts, Worsley, Gisborne, and Wright, which seemed deeply to interest and much to animate the company. The whole afternoon was employed in a manner highly calculated to promote the great cause of Christian truth, by inspiring ardent zeal, brotherly affection, and unwearied exertions, in its support and promotion.

Public service began in the evening at seven o'clock. Mr. Gisborne, of Soham, read the Scriptures, delivered an introductory address, (in which he showed that Jesus and his apostles were strict Unitarians,) and performed the devotional part of the service. Mr. Grundy delivered another discourse on the hu-

manity of Christ, in which he placed the subject before his hearers in a most clear and convincing light. Mr. Platts concluded the service with a very suitable prayer.

The writer of this account cannot refrain from expressing the high satisfaction and strong emotions of pleasure he feels on the present occasion. He remembers the time when he knew not where to look for an Unitarian in the district where this association is established; and the forming one Unitarian congregation seemed to him attended with almost insuperable difficulties: but what has God wrought! He has lived to see, in this district, several congregations of well-informed Unitarians, and a numerous and respectable association established; and he could almost say, *Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation*; but he rather prays, *Lord, let thy servant live to see far greater things, to see the whole land filled with thy glory.* R. W.

N. B. Out of regard to the infant cause at Soham, the Wisbeach friends relinquish their claim to have the association in that town next year, and it will be held at Soham: the Rev. W. Vidler, the Rev. R. Aspland, and the Rev. T. Rees, are expected to be the preachers.

MANCHESTER NEW COLLEGE REMOVED TO YORK.

On Wednesday the 27th and Thursday the 28th of June, the annual examination was held of the students educated in this institution, in the presence of the following gentlemen: Robert Bakewell, esq. of Wakefield. John Bostock, M. D. of Liverpool, Abraham Crompton, esq. of Chorley, Thomas Johnson, esq. of Holbeck, Mr. Samuel Marsland, of Manchester, Robert Philips, esq. of the Park, near Do. T. B. W. Sanderson, Esq. of Chewbent, Joseph Strutt, esq. of Derby, Robert Taylor, M. D. and Mr. Turner, of Bolton, Mr. William Wood, of Leeds, Mr. G. W. Wood, of Manchester, Treasurer, and the Rev. Messrs. Hawkes of Dukinfield, Higginson of Stockport, Holland of Bolton, Johnstone of Wakefield, Madge of Bury St. Edmunds, Shepherd of Gatacre, Seavern of Hull, Smelhurst of Monton, Tate of Chorley, Watson of Whitby, and Turner of Newcastle, Visitor. On the former day, the first three classes were examined in the Greek and Roman

classics, in mathematics and their application to natural philosophy, in logic and the philosophy of the human mind; and the students in the second and third class delivered orations on appropriate subjects chosen by themselves. On the latter, the third, fourth and fifth classes went through a complete examination in ethics, the evidences of natural and revealed religion, in the languages of the Holy Scriptures, and in the sources and rules of biblical criticism, with practical exemplifications; and delivered sermons and critical discourses, which were received with the high approbation of all who were present. After the examination, the visitor, in the name of the trustees, expressed their satisfaction in the specimens which the students at large had exhibited of their diligence and great proficiency, and also in the report which their tutors had given of their regular and even exemplary conduct through the whole of the session; distributed the prizes, which had been proposed for ex-

extraordinary regularity, diligence and proficiency, in the students of the first three years, to Mr. Thomas Compton Holland, of Manchester, Mr. Hugh Ker, of Hull, and Mr. Joseph Ashton, of Stockport; and concluded by returning thanks to the students of the fourth and fifth years, for the great improvement which they had made of the advantages afforded them, and for the excellent example

which they had set to their younger fellow students; and by expressing the particular obligations which the institution was under to Mr. James Yates, of Liverpool, who, in the absence of his friend, Mr. Kenrick, had this year voluntarily undertaken, and executed with great ability, the chief parts of the office of classical tutor.

V. F.

NOTICES.

Shortly will be published, the third edition of LONDON, in one large volume 12mo. being a Complete Guide to the British Capital, containing, in addition to the antiquities of this metropolis, an account of all the new establishments and institutions, commercial, literary, scientific, charitable foundations, &c. &c. interspersed with a variety of original anecdotes, eccentric biography, critical remarks, &c. &c. faithfully abridged and improved from Mr. Pennant's London, and brought down to the present year, 1810. By JOHN WALLIS.

The Rev. THOMAS REES being prevented by numerous and urgent avocations from proceeding with the FAMI-

LIAR INTRODUCTION to the ARTS and SCIENCES, some time ago announced by him as in preparation, the Rev. J. JOYCE has at his particular request taken up the plan, and has already made considerable progress in the work. It will form one volume duodecimo, and will be illustrated by numerous wood cuts and engravings.

The gentleman who some time since, under the signature of JOHN SMITH, published "An Examination of the Gospels respecting the Person of Christ," is about to publish, "AN EXAMINATION of the PROPHECIES, selected from the most eminent Expositors." He has likewise prepared a second edition of his former work, and both are in the press.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

"Under the sun is nothing new," said the wisest of the Jewish kings: and, if at such a distant period he could with propriety advance this proposition, we ought not to be surprised at the events which are daily taking place in our own times. Colonies were formed in ancient days, and the parent state fell into decay; kings have been deposed and murdered, and successful adventurers have

mounted their thrones; satiated with royalty, monarchs have quietly slipped away from grandeur, to enjoy the comfort and comparative innocence of retirement. In a world where all is change, these things must happen; and, instead of the fond admiration which they excite in some minds, they are to be regarded merely as things of course; and the lesson to be derived from them is,

not to fix too strongly the affections on any thing in this world, but to keep the eye on that future world, to which the king and the peasant are equally hastening.

Two changes of dominion have taken place since our last. In one case, the king has quitted his subjects; in the other, the subjects have thrown off their allegiance to their prince, and separated themselves from the mother country. The latter change we have long expected, and the only thing that could surprise us, is, that it should not have taken place long before; but our knowledge of Spanish America is very confined, and the ignorance and superstition of its inhabitants have probably very much retarded so salutary a measure. In consequence of the quarrels in the royal family of Spain, the invasion of the country, the placing of a Corsican instead of the descendant of a Frenchman on the throne, a variety of questions must have forced themselves on the Spanish Americans. Their allegiance was shaken by not knowing on whom to fix it, whether on the father or son; their connection with the mother country was subject to great interruptions, and having no access to the sovereign, they could not ascertain what dependance was to be placed on the inferior juntas. They were compelled, in fact, to think for themselves: they were compelled to use that faculty which in Europe, as well as in America, so many are happy in resigning to others, and in lowering themselves to the condition of brutes. The use they will make of their reasoning faculties may be matter of speculation. A wide field is open to them. An extensive territory will be under the same government; and we would hope, that the new sovereignty or sovereignties will be established without effusion of blood. The Caraccas, it seems, have set the example, and in a very spirited manifesto have declared their independence. Peru is prepared, we believe, to follow it, as in that country efforts have been making to enlighten the public mind, and the productions of the press have been far from contemptible. The change of the temporal government is of little consequence. We shall be more rejoiced to hear that they have thrown off their spiritual yoke, and determined that every one shall worship God without fear of his fellow creature. The situation of the pope and of the

mother country is very friendly to their deliverance from their spiritual enemies. The holy juggles which were annually shipped off for the Spanish main, cannot easily be procured: their bishops and archbishops cannot get the blessings of his pretended holiness; they will now find that they can set up for themselves.

Various extensive dominions may be formed from the Spanish possessions in America. Buenos Ayres seems to be calculated for the capital of a great country, extending from the borders of Peru to the southern cape. Peru will be a great empire. Mexico will have the pre-eminence in the northern states. New kingdoms and republics may arise. The various interests of the old inhabitants, the descendants of the Spanish settlers, and the native Spaniards, will give rise to various competitions and combinations. The European world is too much embarrassed with its own follies to give much disquiet to the new states, and, with prudence, on the part of Great Britain, a very extensive field is open for its commerce. What part the king of the Brasils will take in this new arrangement, time must develop. He has sufficient scope for employment in his own territories, without interfering in the affairs of his neighbours.

Holland presents to us a very different scene. It had just accommodated itself to regal government, and began to form an attachment to its prince. The brother of Buonaparte, it seems, was also endowed with some good qualities, and wished to render his subjects happy. The counsels of Versailles were not calculated for this object, and he felt that, though a king, he was under their superior influence. What was he then to do? He found himself labouring under the displeasure of his imperial brother, and too weak to protect himself or his subjects from its effects. He had the spirit to forego the pleasures of royalty, and to abdicate his throne. To what place he has retired it is not known. He must remain concealed or bear the marks of his brother's resentment. The country he left under a regency, to preserve it for his eldest son, according to the constitution; but of what use is a constitution against a superior force? In a short time after, the constitution was disannulled, and Holland is no longer a kingdom.

The abdication and flight of the king of Holland were no sooner known at

Paris, than the plan, for some considerable time probably discussed, was brought forward. It was determined that the territory should be united with France, be divided into departments, governed by prefects, and by the Napoleon code. The system was easily framed, and an armed force is in Holland to establish it. Amsterdam is made the the third city of the empire; and, in this character, has a better chance of success than as the metropolis of a kingdom. The Dutch will not be averse to the change. They have suffered too much to have any great concern whether they are governed by a resident viceroy or not; for after all, the king of Holland could never be anything else than a viceroy. Forming a part of a great empire, and being governed by the same laws, they are less likely to be harassed by particular exactions and contributions; their success will not be an object of jealousy at Paris; and the benefit of their trade will extend throughout the whole of the empire.

When the plan was fixed on, it was easy to draw up a manifesto to demonstrate its advantages. This appeared in the form of a report to the emperor, in which it was shown that Holland was incapable of supporting itself, and besides that it was merely a shoot from the French territory, constituting a portion of soil necessary to complete the form of the empire. How easily are reasons found for the increase of territory, and the East Indies will afford us a sufficient number of similar instances. Besides these powerful arguments, another was advanced, that this act would be the heaviest blow against England, and that the empire might experience the happiest effects from a most powerful navy. The enemy thus does not disguise his hopes; but a navy is not so easily formed as an army. A terrible conflict remains, if Providence does not allay the wrath of the adverse powers. The history of Holland, from its rise to its dissolution, forms a very instructive lesson. The Stadtholder, when he called in the strength of Prussia to enable him to triumph over his fellow citizens, did not in that measure foresee the ruin of his house. He raised himself upon the fall of the republic, and having destroyed the energies of the country, having banished its most respectable citizens, he in due time shared a similar fate; and the house, that had been renowned for its love of liberty, was deprived of that

glory which is due only to those who honoured the principles on which it was established.

When we view these changes, why shall an individual be concerned at the space he occupies in the world? The great are not contented with their power or their wealth, and little is it they enjoy above those who have food and raiment only for their support. Buonaparte with all his greatness sees his family divided. One brother will not take a kingdom; the other will not keep one. He has conquered much, and he labours much. He plans great schemes, and he has overthrown many injurious institutions. Still he is but an instrument in the hand of Providence, and is liable, like other men, to his own peculiar miseries. Our compassion is excited for him and his court when peculiar calamity befalls him; and he, who has witnessed the effusion of so much blood in the field of battle, was less affected probably by it, than by the distress occasioned by a fire in the house, in which he and his imperial consort were, with his court, present at a most sumptuous entertainment. Several lives were lost upon the occasion, and this will put a stop for some time to the intended gaieties. It was an awful night. The change from the height of human pride to scenes of agony and despair must have appalled many a heart. May it have been the means of introducing those thoughts which become people who are not born only for this world!

Paris has seen calamity in a dreadful form in its palaces; Stockholm has seen it in its streets. The crown prince is now suspected to have died not a natural death, and suspicion fell upon the Count Von Fersen. He does not seem to have been aware of it, or, if he was, not to have taken the precautions, which became a man who was the subject of popular odium. Guilty or not guilty, he was assailed by the populace in the streets, and took refuge in a house, from which he imprudently ventured forth before they were dispersed. The consequence was such a one as we did not expect from the Swedes, who are a mild and inoffensive people: for they literally tore him in pieces. Several of the rioters were taken up, but the subject is of such importance, that a regular investigation of the death of the crown prince has been entered upon, and the family of the count have particularly re-

quested an inquiry into his conduct, which they firmly believe to have been innocent. A diet is summoned for the election of a successor to the throne, and two princes, one of the Danish house, and the other of a petty house in Germany, are talked of as candidates. The diet is like our parliament, and produces specimens of eloquence not inferior to those in either of our houses. The benefits of the new constitution is seen in the failure of a measure on the resignation of a minister, who refused to give it his sanction. The responsibility of a minister for every act to which he signs his name, is a great improvement in the art of government.

Spain continues to present us sights of blood, and every day rumour was on float with the surmises of an engagement between the troops under Lord Wellington and those under Massena. The dreadful battle has by this time probably been fought. Ciudad Rodrigo was strongly besieged, and not expected to hold out much longer. Its fall would enable Massena to march forward, and more is to be dreaded from his superior skill than the number or prowess of his troops. Cadiz has sent us home, not an account of distress or of sallies, but of races on its plains. This does not make us less anxious for the safety of the place, nor do we expect to hear of the Cortez being assembled in the isle of Leon, to which place it has been summoned. This measure is, we fear, too late for the preservation of the country, and in its fall Portugal will participate. A hope remains, that our army will be enabled to effect a retreat to Lisbon, if it does not defeat the French army; but the odds against which British valour has to contend, is great; and the assistance to be derived from Spaniards or Portuguese is too problematical.

In looking at home, the first subject that strikes us is of a melancholy nature; but in cases of this kind, we would hope that the evils have been exaggerated, and that, on cool reflection, they will be found to be much less than we anticipated. Failures in trade to a considerable amount have taken place, which have drawn along with them considerable houses in the country, and rumour excited runs upon others, which have stood the shock, and by meeting it with composure have regained the public confidence. In a country, carrying on such extensive concerns, these evils cannot be

prevented: and, when the failures are to a great amount, the sum is considered without a due reflection on the small proportion it bears to the capital engaged in the various pursuits of speculation. Advantage is taken of the alarm to create a prejudice against the paper money, by which all operations in trade have been so much improved, though care has not been taken to keep the issuing of it within proper bounds. We shall hope, that the good old custom of making paper money speak the truth will be restored; and that the bank, in promising to pay a sum, shall on demand pay that sum according to promise. Until that is done, we must expect much inconvenience to arise; and, in fact, there is no telling to what extent paper may run, unless it is kept within due bounds by the necessity of money payments. In this, as in all other cases, the advantage of truth over falsehood must ultimately be seen, and it is difficult to conceive on what principles the first measure with respect to the bank could be justified.

The release of Sir F. Burdett from the tower had its due portion of popular attention, and his friends and enemies made different remarks on the propriety of his conduct upon this occasion. His friends were divided upon the subject. They who were eager to show their hero in triumph, were mortified at not being indulged in this assuredly very justifiable wish; but they did not sufficiently reflect in what a particular situation he stood, and how much it became him to prevent his enemies from the triumph they would have enjoyed if the military had been called in, and scattered woe and dismay upon innumerable families. The great body of his friends, however, and in particular those who lived in the country, approved highly of his conduct. They gave him the credit due to him upon such a measure, which they were convinced he could not have adopted, but on the maturest reflection, and on balancing all the advantages and disadvantages of a different line of conduct. He could not possibly wish to disoblige his friends; but, if serious evils were to be apprehended to the public cause by the gratification of perhaps a laudable vanity, he was to be commended for preferring the public good to any private enjoyment. As to his enemies, they could not bring themselves to applaud him for any thing; they had prepared every species of calumny, on the suppo-

sition that he would be in the procession ; and enraged that he had not given them this opportunity, they dipped their pens in gall to calumniate him for not having given them the opportunity they desired of abusing him.

Mr. Cobbett, the political writer, whose industry surpasses that of any man that has appeared in this walk of life in England, and who is distinguished by the clearness of his style, as much as by the freedom of his observations, has received his final doom, for the remarks he made on an alleged mutiny of some militiamen, and the use of the German troops to bring them into order. The judge allowed that the right still remained to an Englishman, of calling in question the propriety of employing foreign troops in this country, provided it was exercised with due decorum ; and we must confess for ourselves, that we retain on this subject, and on that of standing armies in general, the opinion of our ancestors ; for we have not as yet seen their arguments confuted. In Mr. Cobbett's case, the judge who passed sentence is reported in the papers to have stated the libel to have verged to the borders of high treason ; but without such an authority, we could not have dreamed of such a thing ; nor did we see in it more scarcely than strong irony in a very bad style ; and the handling of a subject beyond the bounds which seem to be laid down for the liberty of the press. Two years confinement in Newgate, a fine of a thousand pounds, and security for future good behaviour, will, it must be allowed, be ample retribution : and it was expected to have tamed the spirit of the author ; but he continues his publication, and has vindicated himself from the insinuations of the attorney general, that he wrote for base lucre, in a manner that does him great credit. We could wish to see the word libel well defined, with fixed punishments to its modes ; and it is a subject which deserves more attention than has been given to it in this country : we do not mean by lawyers, but by writers who weigh well the morality of human actions.

Another case has occurred in the law courts, which merits the attention of the religious world. A society is formed in town for the conversion of the Jews

to Christianity. The end is laudable. Every true Christian must wish to see the true faith established among that people, but in the present distracted state of Christianity, it is not easy to conceive them to be brought over by the arguments that are most likely to be used. We look forward with confidence, however, to the day, when they will lay aside their rabbinical superstitions, and to the worship of the one and only true God, add the faith in the mission of our Saviour Jesus Christ. Indeed, from them as the Christian faith began, so by them will it receive its great triumphs in the world. The Jews and the Christians have at present much to unlearn : they must both throw aside their prejudices, and build their faith solely upon their Scriptures. To these they must approach with the reverence they deserve, and they must cast aside all the fictions of men, which they now regard more than they do the oracles of God. The society, however, for converting the Jews has established a chapel for this purpose, and a school for the instruction of the poorer class. They have several scholars of both sexes, but we believe entirely formed from those whose parents were unable to support them. Among them was a lad whose father had been in prison, and he now moved that his child might be restored to him ; but it was urged, that the society did not refuse access to the child, and that the child's stay in the society was voluntary. He was, it seems, however, two hundred miles off, and the parent was too poor to go after him. The court refused unanimously the rule. Let us put the case in a different way. Suppose some rich Jews to unite to convert Christian children to Judaism, and confine themselves to boys and girls running about the streets, whose parents are in prison ; to fix them in a school in Yorkshire, where they were fed and clothed and circumcised. What would the society for the conversion of the Jews say upon this occasion ? If that society will keep the children, without inducing them to offend against the precepts of the Jewish law, till they are of age to choose their religion, no Jew could object to it ; but we do not apprehend that many converts will be made to Christianity by the present system.

CORRESPONDENCE.

The following sums have been received for the orphan children of Mrs. STANDEVEN.

	£.	s.	d.
From Sidmouth, by the Rev. E. Butcher	6	4	6
Mr. Benjamin Flower, Harlow	1	1	0

The following communications are intended for publication, viz.—*Strictures on the Critiques of Theologus on the Improved Version.*—*Estimate of Strictures on the Improved Version, Letter IV.*—Plans submitted to the Southern Unitarian Society.—Mr. Elson's Letter from Newfoundland, containing Dr. Maty's Reasons for separating from the Established Church.—Query relating to Mr. Henry Grove.—Copy of a Letter from the Rev. S. S. Tomas, of Framlingham, to a Member of Parliament, on Lord Sidmouth's Motions.—Crucity of the Calvinistic Reformers.—J. W. on the Revival of Knowledge long lost.

The plan of a Female Asylum is under consideration. The Editor fears it is by much too particular for the public eye, in the first instance. There would be no small difficulty in reconciling the British nation to the *principle* of a Protestant nunnery.

We must be permitted to state again to D. S. that we consider that the revival of the controversy concerning the spuriousness of 1 John v. 7, 8. would be in effect only slaying the slain.

A *Constant Reader* is angry with our Reviewer of Dr. Carpenter's Letters to Veysie, for representing Mr. Belsham's Letters to Mr. Carpenter as *unanswered*: he reminds us of the no less than 5 letters of Mr. Marsom's, in reply to Mr. B. in the M. R. He might also, with at least as much propriety, have referred, in confutation of us, to the letters which Mr. Carpenter himself inserted in our work. But the solution of the reviewer's language, unaccountable as it is styled by the *Constant Reader*, appears to us extremely easy: he contemplated Mr. Belsham's Letters as they were collected and published by the author in a separate volume; and in this view his assertion may be fully sustained.

Verax must write with more temper before he can gain the attention of Unitarians. He quite mistakes the character of the persons whose spiritual benefit he consults, when he supposes that they will be silenced into acquiescence by a mere assertion of the divinity and personality of the Holy Spirit, followed by the exclamation, [directed to the opposers of these theological points,] of "What perverseness, stupidity and mental blindness!"

We have no secrets in the plan or conduct of the *Monthly Repository*; and, therefore, we shall answer M. W.'s inquiry explicitly and publicly. There are now printed monthly of our work 1250 copies, of which about 1000 constitute the average sale. From this information, the public will judge of the expediency of using this medium of advertisements, which is open to them on reasonable terms.

. In the *Obituary* department of our next number will be an account of Mrs. *Ebenezer Johnston*, of Stoke Newington, who, we lament to say, departed this life, on Saturday, the 28th inst.